

Church Observer

A JOURNAL ADVOCATING THE INTERESTS OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN THE DOMINION OF CANADA.

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

VOL. III.—No. 36.

MONTREAL, WEDNESDAY, SEPTEMBER 14, 1870.

\$2 per an.—Single copies, 5c.

Family Circle.

HOME GOVERNMENT.

I am speaking to parents whose children are young; with characters unformed, with faculties undeveloped. Don't turn away, saying to yourself, "I can't get time to read or plan. I have burdens heavy enough daily, and I don't want to be lectured." Softly, softly! It may be possible that, if I can't relieve you of any of your burdens, I can help you to bear them. Those little ones, the flowers of the hearth, the sunbeams in your dwelling, are worth to you and themselves all your anxieties, cares, and toils, and they will, if rightly trained, repay a thousand-fold all they cost you. Remember that you are to your child a friend, a ruler, and a teacher.

To control him, readily and fully, you must at all times govern yourself.

If the child sees that you are irritable, hasty, ill-tempered, and passionate, he will understand this very early. I shall not now explain the reason why it is so; but the fact is undeniable, and he who would control others must control himself. If, then, you act and decide, say "Yes" or "No," smile or frown, according as you happen to feel at the moment, you make your child feel you are as liable to treat him with injustice as otherwise.

He can't respect passion or temper. You lose in his respect, and also in his love. And your observation will teach you that, among all your acquaintances, you can't think of one instance where parents have good home government, who cannot govern themselves.

Insist on prompt, cheerful obedience, and that without giving the reasons.

It is a very common mistake to appeal to the reason of your child, and show him how reasonable your command is. The child's reason must grow out of the experience of life. It is undeveloped as yet; and God has placed him in subjection to you, because you have reason which he has not. The child loves to discuss the matter, and debate the why and wherefore; and if permitted, will often overpower the reason of parents by the most puerile assertions. You may cultivate the reasoning faculties of your child as much as you please, but it is not the time to do it when you have laid a command upon him. Some try to gain obedience by appealing to love, or shame, or the good opinion of others, but never seem to think that their commands are all the reason the child needs. God lays His commands upon us, without assigning the reasons why we should obey them. What a volume of the rights of property may be written under the command, "Thou shalt not steal!"

In home government it is very important that parents should sustain each other.

The child will early learn which parent yields soonest to importunity; and he will, therefore, if refused by the sterner one, never rest till he has tired the weaker. I shall not say which of the parents is oftener the soonest to yield. But when the child makes a request which you see fit to deny him, and he says, "Well, I'll go and ask father; I know he will let me," that father, if he does so, is making a great mistake. The mother, shut up, worn and troubled, wearied and discouraged by the constant supervision of her children, needs all the aid and support which the authority of a father can give her. The child should never feel that there is an appeal from the decision of one parent to the good nature of the other. Even if you don't feel that the decision has been the wisest possible, don't let the child know that you feel so. Take it for granted that the decision has been right. Draw together, and let the voice of one be the voice of both.

Try to develop your children slowly.

The tendency of the age is to do things quickly. We can't wait for trees to grow naturally. We must stimulate them, and then boast how early we made them bear fruit, forgetting that they must decay as

early. We can't build a house; we must "run it up." We can't build a bridge that will last for ages; we must "throw one over the stream," and in a few years see it again. We don't want to have boys and girls; they must leap from infancy to manhood. We must stimulate the child, see that we can cram and excite the brain, and develop the man in him. Hence we must have premature and immature and obscure men—all from the most promising and precocious children. Whereas the perfection of education is slow development.

When you see the fond parent trying to show you how "forward" his child is, how "quick" he is, how he excels in his class, and when you see him trying to "show off" his darling, I beg you to commiserate the child, and write it down in your book that the child will never be much of a man. Willows sprout early and grow fast. The oak puts out its leaf late, and grows slowly. The one is woven into baskets, the other is bolted into ships. Don't feel elated because your child is precocious; don't feel discouraged because he seems slow to acquire. In the end, the turtle almost invariably beats the fox in the race. We could give examples enough to prove this.

You will find that a great deal of character is imparted and received at the table. Parents too often forget this. Instead of swallowing your food in sullen silence, instead of brooding over your business, instead of severely talking about others, let the conversation at the table be genial, kind, social, and cheering. Don't bring disagreeable things to the table in your conversation any more than you would your dishes. For this reason, too, the more good company you have at your table, the better for your children. Every conversation with company at your table is an educator of the family. Hence the intelligence and the refinement and the appropriate behaviour of a family which is given to hospitality. Never feel that intelligent visitors can be anything but a blessing to you and yours. How few have fully got hold of the fact, that company and conversation at the table are no small part of education!

One thing more. There is one thing that will aid you to govern yourself, to decide rightly, to be kind and yet firm, to govern your children, and to meet the responsibilities of life, beyond all that I have said, and that is, daily, humble, earnest prayer. This is the mightiest aid you can seize. Without it, you will fail; but with it, you can hardly be disappointed. —Our Own Fireside.

For the Young.

KING LAZY-BONES AND QUEEN BUSY-BODY.

BY M. S. R. S.

Mr. Lenox lived at Ashleigh, a fine old mansion surrounded with stately elms, beautiful maples, and tall evergreen trees. He was a grave, silent man, who had known much sorrow; as a Christian he bore all his trials meekly and patiently, ever looking forward to the rest that remaineth for the people of God.

The household consisted of his daughter Isabel, who was just entering her twenty-second year, and two younger children, Wilfred and Essie, about nine and seven years of age. Mrs. Lenox, the mother of these two children, had been a great invalid, and, since her death, her step-daughter Isabel had devoted herself entirely to her father and to the care of her little brother and sister. When her own mother, whom she remembered well and had loved passionately, died, she was not nearly as old as Essie; her aunt had taken charge of the little motherless girl. Miss Lenox was a kind-hearted, but precise maiden lady, unaccustomed to the ways of children, who soon found that Isabel had been completely spoiled, and that she could

not even attempt to govern such a child. Determined to rid herself quickly of this little responsibility, she placed her at a boarding-school during her father's absence. He was travelling in search of health, and, as his absence was prolonged for years, Isabel remained at school until her fourteenth summer, spending all her vacations there also; as after her first dissipation, Miss Lenox never attempted to bring her niece to her own home. Mr. Lenox had kept up a regular and long correspondence with his daughter, and at length a letter came, telling her of his marriage of the dear mother who would soon come with him to see and welcome their child.

Isabel's proud heart swelled with resentment; she had so often pictured to herself her father gladly returning to claim her, when she would preside in his home the sole object of his love; how proud he would be of her appearance and accomplishments, introducing his only daughter to his friends. No! she had never dreamed of another person coming between herself and her father's love; poor girl! her heart was filled with bitterness towards this unknown lady, who had dared to fill her dead mother's place.

The first year, at home, was a time of sore trial to both. Young Mrs. Lenox was a true-hearted, good woman, and strove earnestly to win the wayward girl's affections; but Isabel, strong in her prejudice and dislike, never gave her step-mother a pleasant look nor a kind word; her father's commands compelled her respect and obedience; more she did not would not yield. Naturally feeble in health, the constant striving with a provoking Mrs. Lenox too severely; she became seriously ill, and when her little boy was born, they said he too would soon be motherless.

Isabel saw the distress of her father, the sad faces of the faithful attendants, and still she remained unmoved—silent and stern in her lonely room; at length the utter stillness of the house aroused her, she could no longer endure the suspense. Softly she crept down the stairs, listening for some faint sound; she dared not seek her father in his grief, her conduct, she well knew, had turned his love away from her. Tremblingly she entered the library, and, for the first time, looking into her own heart, she saw and felt how wicked she had been and realized the goodness of the mother who was about to leave her. Suddenly the door was flung open, and her father, pale and excited, entered and, grasping her by the arm, almost dragged her into the sick-room.

"Unhappy girl," said he; "see what your conduct has done, you have killed your mother!"

With a cry, Isabel sank on her knees by the bed, "Mother! mother, only live, only forgive me!"

It was all she could utter; but she saw the pale eyelids unclose, and felt the touch of the feeble hand on her head, as she fell fainting on the floor.

Mr. Lenox lived, and oh! how precious had he grown to Isabel; fervent in her love, as once bitter in her dislike, every look and every sign was obeyed; truly, she had given her whole warm heart to that mother whom she had so long treated coldly. Together they rejoiced over little Wilfred, as he grew strong and beautiful; and when, two years later, a baby sister was added to the family circle, their happiness was complete.

Alas! very soon after Essie's birth, a fatal insidious disease was developed, and Mrs. Lenox bore many severe attacks with great fortitude. During six years of suffering Isabel devotedly nursed this now tenderly-beloved mother, receiving a blessing from her dying lips.

Mr. Lenox never rallied from this last sorrow, and on his daughter now devolved the care of the two little ones. Time soon restored their childish gaiety and Isabel's cheerfulness, though the shadow of their

loss made her sweet face grow more grave and earnest in its expression. Thus she looked, as she sat reading one sultry summer's afternoon, when little Essie rushed towards her, exclaiming:

"Dear Belle, do speak to Willie! he has been lying on the grass for two hours, and I have begged him in vain to swing me, help me fly my kite, make soap-bubbles, and weed my garden."

She stopped, gasping for breath. Isabel laid down her book and, tenderly parting the thick curls that almost hid the heated little face, kissed her sister's crimson cheek. Then she looked round and saw Master Wilfred stretched at full length, his heels in the air, laughing heartily at poor Essie's discomfiture.

"Come here, Will," and the boy rose slowly, and rather unwillingly approached her. Essie had nestled herself within her sister's arms, glad to rest her tired head upon Isabel's shoulder.

"Suppose you each tell me what you have been doing to-day. You shall begin Willie."

"Well," said her brother, who had again found an easy position on the grass at her feet, "I am sure I don't know what I have done, but I am tired to death; it seems as if I had been hard at work, and yet everything has gone wrong."

"You were late at breakfast this morning Will, and that made you late at school, when I suppose you missed your lessons."

"I was only a few minutes past nine o'clock," grumbled Wilfred, his handsome face beginning to look sulky; "teacher need not be so particular, he might give five minutes grace; and as to the lessons, they were so long and hard, I was certain to miss them."

"Yes," said his sister, gravely, "if you had not tried to learn them. Oh! Will, Will! you idled away yesterday afternoon and slept all the evening on the couch in the library; I do not think you even looked at your lessons."

"None of the boys were perfect, so it was a real shame to keep me in after school hours. I am tired enough now, and the lessons won't fare any better to-morrow!"

"Were you so tired, doing nothing, that you could not oblige little Essie with a swing?"

Will looked a little ashamed as he said "I would not mind swinging Essie, but she is such a restless little thing; she never leaves me in peace, always wanting to be busy. I believe she thinks it is wicked to keep quiet."

"Oh! Willie," exclaimed Essie with glistening eyes, "I only like to run about and do things, and you are so lazy—"

"My dear little brother and sister," interrupted Isabel, "if you will listen, I will tell you a story, you shall each think about it for yourselves, and perhaps to-morrow may be more satisfactory, and a happier day for you both:

"In a beautiful land, not very far off stands a marble palace, the King of the country lives in it and reigns over a great many subjects. His rule is very easy and light, for from his accession to the throne until the end of time, the King will never punish or oppress his people. The chief amusements in this land, where people only live for enjoyment are, eating and sleeping; and if it were not that a Queen, equally powerful, shares his majesty's throne, the grass would grow in the streets; no work of any kind would be accomplished, there would be no progress in anything; for all the inhabitants would become like the attendants of the "Sleeping Beauty" in the Fairy tale, sunk in a lethargic sleep. This King is aptly called "King Lazy-Bones;" the title is not aristocratic, but it describes his majesty exactly. How he manages to rule jointly with Queen Busy-Body, no one can tell; multitudes of their subjects are content to follow the example and live under the government of King Lazy-Bones; as many more are devoted adherents of the bustling Queen. By her commands, splendid buildings, churches, railroads,

bridges, temples and monuments are in process of erection; her subjects jostle and crowd each other in their haste to obey orders, and often get furiously angry with their slow towns-folk and neighbors who, in their turn, become dizzy and helpless in the midst of all this activity. A Kingdom composed of people of such opposite temperaments would be a most unhappy one, were it not that both parties are strongly influenced and, in a measure, controlled by the two young princes—Order and Discretion.

Happily, for the nation and themselves, their tutor is a man who believes in the good book, and he has taught his pupils to take its lessons to their hearts; and ever and anon some of the followers of the King are aroused to throw off their allegiance to him and join the army of the great King of Glory, whose motto is "Work while it is day, the night cometh wherein no man can work." Some, also, of those busy ones, who have hitherto labored only to keep head and hands in action, gain nobler views and higher aims under the wise direction of their young rulers. The churches that have been completed, are now resounding with songs of praise, and the arts and sciences flourish in that beautiful land. Idlers and busy-bodies still exist, helpless or troublesome burthens on the community; but Order and Discretion have so beautified the vast kingdom of their parents, causing the marble palace to be constantly illuminated for the inspection of all the people, that they may admire its treasures; they have endowed many schools where the Word of God is always to be read, have encouraged industry and rewarded humble merit so constantly that it is thought that King Lazy-Bones will drop peacefully into his grave, neither missed nor lamented. Perhaps, too, old age and experience will modify the unceasing activity of Queen Busy-Body, so that, under her administration and that of her sons, the kingdom may truly deserve the name given to it of "the happy land."

"You think I am like Queen Busy-Body, sister," said little Essie, "and I know that you are better to me than the two princes—Orders and Discretion; indeed I will try to remember your story, when I want to do ever so many things at once."

"I know I am 'lazy,'" said Willie, getting up rather briskly for him, "but if I was a King, and if I had a grand palace, with people to govern, I would not go to sleep myself nor let my subjects live in idleness."

"If, is a small word, dear Wilfred, but the use of it has often prevented good, and caused much mischief; my little story is an allegory."

"Tell me what that means, sister," said Essie.

"You understand what a fable is, darling? this story is a lengthened fable, giving you ideas beyond the simple meaning of the words used. Think of it, Willie, and you too little sister; and remember that while the servant to whom the ten talents were given, was rewarded for their increase and his improvement of them: He to whom only one talent was entrusted was condemned, because he had hidden it to await his Lord's coming. I think, dear brother, if, with all your advantages, you deserve the name of lazy Will, now, you would be King Wilfred Lazy-Bones, in a marble palace.—*Protestant Churchman.*

VILLAGE SCHOOLS IN INDIA.—Those who wish to convince themselves of what indigenous village schools can do for popular education will best accomplish their object by visiting Mr. Long's circle schools scattered over a considerable tract of country south east of Calcutta. At an average cost of sixpence a month some seven hundred children, sons of peasants and poor tradesmen, receive a better education in their own tongue than they could get in an Anglo-vernacular school at four times the outlay. Mr. Long simply utilises the village-schools, which have existed for centuries in Bengal, and which, more than any institutions of our creating possess the confidence of the people. The education is good, in some respects better than that which children of the same age would receive in a national school in England.—*Friend of India.*

—The proceeds of the Hereford Musical Festival amount to 788*l.* They will be applied to the relief of the poor clergy of the diocese.

Ecclesiastical News.

—The Bishop of Victoria is expected to return to his diocese in October, attending a Conference at Octacumund, *en route*, at the request of the Bishop of Calcutta.

—Mr. Mackonochie is again to be hailed before Her Majesty's Privy Council on the charge of having, in person infringed the monition of last year.

—The Bishop of St. David's has returned to the palace at Abergwill. A residence in North Wales for a few weeks has quite restored his lordship's health. The fact will create great satisfaction in every portion of the diocese.

—We believe preliminary negotiations have taken place between certain authorities in the Church and leading Dissenting ministers, which may ultimately result in the later, *with the Bishops' license*, being allowed to preach, as well as selected laymen, in Church pulpits.—*John Bull.*

—The Bishop of Capetown who has recently arrived in England, lately stated in a sermon that he had several objects in view,—the obtaining an endowment of 5,000*l.* each for the three new dioceses the foundation of which has been urgently recommended by the Provincial Synod:—1, The Transvaal Republic; 2, Independent Kaffraria; 3, George. He also wishes to provide an income or endowment for the Bishop of the Free States which the Society for the Propagation will not continue much longer, and the provision of an income for Bishop Macrorie, of Natal.

—The Lord-Lieutenant has just offered the vacant bishopric of Kilmore to the Dean of Kilmore, who (says a Dublin paper) has felt it his duty to accept it. The Church at large may be congratulated on this very judicious appointment, which was made upon the recommendation of the Lord Primate, who, as near neighbour of the Dean for years, had opportunities of fully knowing his eminent qualifications.

—A memorial is being signed by clergymen and laymen of the Irish Church, which is intended to be presented to the Synod when it meets again in October. The object of the memorialists is to meet the agitation for a revision of the Prayer-book, which is increasing in intensity, by proposing the appointment of a committee to consider the whole matter, in view of the circumstances of the Irish Church. This will virtually be to postpone a very difficult subject until a time when men's minds will be calmer, and when it can be considered without any fear of changes being made of a sweeping and injurious character. This movement originates with what may be called the moderate party in the Convention, and meets to a considerable extent, with public favour.—*Correspondent of Standard.*

THE BISHOP OF WINCHESTER AND THE BLACK GOWN.—The Bishop's visit to the Channel Islands has (among other incidents) been attended with a revival of the controversy on the vexed question of Black Gown *v.* Surplice. The point at issue was, in which of the vestments should the clergy appear at the episcopal visitation. A letter on the subject from the Rev. Robt. Douglas, minister of St. Paul's, Guernsey, elicited from the bishop the following reply:—

"You understood the Dean quite correctly, as he quite correctly reported my wishes. This makes me the more surprised that you should so strangely have misapprehended my charge. I said in it not one word which could imply that appearing at the visitation in a gown was an act of disobedience; which certainly could not be, because no order to any one to wear a surplice at it was given. What I did say as to the surplice was that disobedience is to wearing it at times when it was ordered, as well as to other matters in themselves indifferent, tended directly to promote the views of extreme men on the other side."

In a rejoinder, Mr. Douglas thanks the bishop for his explanation, for which he is the more obliged, because the misapprehension as to the bearing of the charge was shared by others with himself.

Missions.

"WHO IS BISHOP STIRLING?"—The recently appointed Bishop of the Falkland Islands has been visiting the Churches in Ireland in behalf of his mission. To the query "Who is Bishop Stirling?" the *Irish Ecclesiastical Gazette* replies as follows:—

For the benefit of those who have not as yet made acquaintance with the patient and interesting labor of the South Ame-

rican Mission, we must give an answer to the question which some may ask: "And who is Bishop Stirling?" We very much wish that all who value this inquiry had met with him while he spent a few weeks among us. Few could see him and converse with him without thinking, "That man was born to be a bishop." Few could hear the story of his labors without the further conviction "This man was born to be a missionary."

The early years of the South American Mission were years of bitter trial, sorrow, and almost despair. Formed some twenty-six years since under the name of the "Patagonian Mission," by the late Allan Gardiner, Commander R.N., the little band was annihilated by starvation on the inhospitable shores of Tierra del Fuego. Revived some years later, a second fatality occurred in 1859, when a new missionary party, venturing in an hour of unsuspecting rashness on the same shores, was massacred by the savage Fuegians. A faith, a love, a patience, which have not been exceeded in the annals of Christianity, urged the supporters of the deeply-tried mission to send forth to the Falkland Islands—a safe station under British protection—a third series of laborers, of whom Mr. Stirling (the successor of the Rev. G. Pakenham Despard) has long been known as the leading missionary, as a man who has brought to his work a rare combination of intelligence, boldness, and Christian zeal and love. In an article like the present, which appears not in a missionary magazine, but a paper of general Church intelligence, we must trespass no farther on the attention of our readers than to say that the new bishop has given the best test of the missionary qualifications we have enumerated by undertaking alone, and unprotected, and carrying out to a successful issue, a seven months' residence on the dreaded shores where two missionary parties had already perished. He lived alone where Allen Gardiner fell; he trusted the native tribes and won their confidence. He began to teach them some of the elements of civilization, and has returned to this country to receive a higher commission as a missionary bishop, not only for native converts as they are slowly brought into our church, but for the scattered settlers throughout South America. Teaching the Fuegians, who had no notion even of a Divine Being, "that there is a God who has spoken to man, and called some of all nations into his family," for so Mr. Stirling always set the idea of the "Catholic Church" before them, he has been rewarded by their confidence, and in some few instances already—few but deeply real—by a faith in CHRIST which spoke forth in a good confession by word and by conduct.

Those who have heard Dr. Stirling declaring that he had rather live in his lonely hut on the barren shore of Tierra del Fuego, than plead the cause of his own mission as a deputation at home, will doubtless honor the man who loves the practical part of his work so well, and yet feels so averse to the unpleasant task of begging. But the standard bearer must be supported by those who enjoy so many privileges at home and we cannot believe that some hearts will not be urged by love and duty to strengthen the church, and further the cause of CHRIST'S Gospel in South America, by sending such aid as they are able to give for the endowment of this bishopric.

ROMAN CATHOLIC BISHOPS IN CHINA.—Under the title "Missionary Mistakes in China," the *Pall Mall Gazette* exposes and condemns, in the most unequivocal manner, some of the recent proceedings of the Jesuits. Speaking of the accounts received from Thibet, Corea, Japan and China, of persecutions and martyrdoms, the writer asks whether the uniformity of the phenomenon may not indicate a corresponding uniformity of the cause. He then describes the proceedings of Monsignor Faurie, Vicar-Apostolic of Kwei-Tcheou, in Hu-peh, which strikingly corroborate the opinion of the *Supreme Court Gazette*, respecting Jesuit Missions. "Their agents are men of exemplary piety and devotion—their influence is deservedly great." How, then, does Monsignor Faurie, a servant of the meek and lowly JESUS comport himself? He describes himself as exercising the power of life and death, of imprisoning and setting free, of making peace and declaring war. He moves about the country with the ceremony of a viceroy. Besides cannon announcing the nightly

guard, each time he left his house or re-entered three rounds of cannon announced the fact. "I always eat alone," he says: "the principle chiefs, in full dress, stand round the table to serve me, while musicians at the door commence their harmony." Now what do we learn from such proceedings? We learn, first, the cause of governmental and official persecution; for what can the official surmise from such arrogance but that Christianity is a foreign political agency? and, secondly, we learn the cause of large numbers of the natives becoming Roman Catholics, for surely such potent foreigners can protect from extortion and succour in lawsuits. Accordingly we find that thousands of villagers, noticing Monsignor Faurie's pomp and power, seeing, also, a comet in the sky, predicting the downfall of the dynasty, concluded that the empire was passing into the hands of the Christians, and offered themselves as candidates for baptism; whole villages, whose only pretension was the fact of their having learnt to make the sign of the cross, came forward to entreat the Bishop's blessing.—*Rev. Arthur E. Moule.*

A committee of English Friends have been making a missionary tour through the Shetland Islands. They were warmly received not only by the fishermen and their families, but by the clergy. They held fourteen meetings in the established kirks, thirteen independent chapels, and twelve each in Free kirks and Methodist chapels.

Vagaries.

THE "VESTMENTS."—The Acts of the Diocesan Synod of Maritzburg contain nothing worthy of any special remark, if we except the omission, amongst the duties of churchwardens, to see that the church be furnished, not only with "a decent surplice for the minister," but with the Eucharistic vestments required by the rubrics and canons, and now further enforced by legal interpretation. If the church in South Africa desires to hold her ground against indifferentism and African heresy, she must be prepared to stand in the forefront of the battle for Catholic truth and Catholic practices, and there must be no timidity and no compromising in her acts.—*Church Times.*

RITUALIST REQUIREMENTS.—We copy the following catalogue from an advertisement of ecclesiastical show-rooms in the *Church Times*:—

Copes, Chasubles, Stoles, Maniples, Tunicles, Albs, Amices, Girdles, Hoods, Altar Linen, Chalice Veils, Palls, Altar Cloths, Frontals, Super-Frontals, Dossals, Pulpit Hangings, Alms Bags, Bookmarkers, Burse and Veils, Carpets, Kneeling Mats, Hassocks, Damask Hangings, Silks for Vestments, Banners Painted and Embroidered or Applique Work, Painted Scrolls and Texts on Zinc, Linen Funeral Palls, Flowers, Crosses, Crucifixes, Statuettes, Prints and Publications, Altar Bread, Censers, Incense, Alms Dishes, Chalice and Paten in gold and silver and silver gilt, Candlesticks, Book Desks, Lecterns, Standards, Altar and Processional Crosses, Gas and Candle Brackets, Medals, Lamps, Vases, Cruets, Baptismal Shells, Fonts, Ewers, Churchwardens' Staves, Memorial Brasses, Prie Djeus, Sanctus Bells, Shields, Extinguishers, altar Wax.

HOW HE ACCOUNTS FOR IT.—The Rev. E. Husband, who, in a few months, saw enough of the inconsistencies of Romanism to induce him to return again to the Church of England, lately preached at All-Saints', Lambeth. The text was taken from Song of Solomon, vi. 2—"My beloved is gone down into his garden, to the beds of spices, to feed in the gardens and to gather lilies." The garden here referred to he took to mean, not the Anglican, Presbyterian, Roman, or any particular church, but the universal church of Christ, containing within itself particular and local churches. Following up the simile of the garden, the preacher observed that amongst the lilies there was to the eye of the believer one larger, fairer, and more transcendently beautiful than the rest, and that one was the blessed Virgin, the holy mother of God, and the mother of the universal church throughout the world. In the course of the preacher's further observations on the text, not the least remarkable were the following:—Amongst all the flowers that grew, he observed, those which were cruciform in shape, such as the wallflower, could at all times be eaten with safety, as they

CHURCH REFORM.

By the Rev. J. C. RYLE, B. A.

CHAP. I.

OUR DIOCESES AND BISHOPS.

invariably innocuous. This he believed—and he hoped he should not be regarded as superstitious for so doing—to be entirely owing to the fact that they grew a cross within themselves, and he could not believe that flowers growing in that blessed form could be on a par with those of a different shape.

A writer in the *Church Review* says:— I, as a Catholic, feel deeply concerned at the zeal displayed in memorializing against a Unitarian communicating at Westminster Abbey, and the lethargy displayed in protesting against the other schismatics (who were communicated at the same time) being admitted by the Dean to the most solemn service of our church. I do not of course for one moment sympathize with Mr. G. Vance Smith, but I cannot see why he should be so conspicuously signalled out from among the rest as a heretic; for what constitutes heresy? I take it to be a denying of any truth that the Holy Ghost has declared by the voice of the Church, i. e., that which has been held at any time by the Universal Church, and not necessarily defined by a General Council. Of course it will be argued that Mr. Vance Smith denies the fundamental truth of the Christian religion; but do not the members of other nonconformist sects also deny what to us are almost as fundamental truths, viz., the priesthood, the Real Presence in the Blessed Sacrament; and does he not sneer at and ridicule the ritual and worship of the Catholic Church? Therefore, when Mr. John B. McClellan talks about the saints of dissent, I would bid him remember that doubtless many ancient heretics were remarkable for holiness of life as regards the plain directions given by St. Paul; but for all that would St. Ambrose or St. Augustine have admitted them to communion? Would they not rather have denounced them as evil livers as regarded faith? I am surprised also at the term used by many Catholic Churchmen, viz., "orthodox dissenters." Surely no orthodox Christian would deny the doctrines I have mentioned.

THE BRASS OF A PRIEST.—In the Parish Church of Littlebury, Saffron Walden, Essex, is a brass of a priest in full eucharistic vestments, holding the chalice and wafer. Any one wishing for a copy can be supplied with one on sending 1s. 7d. in stamps to the Rev. R. H. Wix, at the above address. The money thus collected will be given to the Church Restoration Fund.—*English Church Herald.*

THE RITE OF CONFIRMATION.—We have incidental Scriptural authority for this ordinance of "the laying on of hands" upon those who have been baptized, in Heb. vi. 1, 2, where it is mentioned as being among the first principles of the doctrine of Christ—"Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment;" in which passage we should carefully notice that the apostle does not speak of six distinct and detached elementary principles, but of three pairs or couples—the first, of elementary graces, repentance and faith; the second, of elementary ordinances, baptism and the laying on of hands; the third, of elementary doctrines, resurrection and future judgment; and these three couplets are connected together that the second, fourth, and sixth, are consequent upon the first, third and fifth; and, therefore, as faith issues out of repentance, and judgment follows after resurrection, so the laying on of hands is the sequel of baptism, and, as it were, a post-script to it. And we may notice that "the laying on of hands" is mentioned in this passage in such close connexion with the sacrament of baptism which was to be administered unto the end, and with doctrines which were to be received in all ages of the church, as necessarily to imply that this rite was to be of the same universal and permanent obligation. But even although we could not produce any warrant, either direct or indirect, from scripture for this ordinance, yet the usage and authority of the church is sufficient. The church has full power to appoint the right of confirmation as she has to make any regulations which she deems either necessary or useful or expedient, and which she therefore thinks it good to order (article 20), and it is the duty of her members to obey her by a compliance with all her lawful injunctions.—(Mat. xviii. 17; Heb. xiii. 17.)—*Dean Bagot in his Tract on Confirmation, pp. 5 and 6.*

venture to invite public attention to a subject of pressing importance. That subject is "Church Reform." I want to see that subject examined, sifted, and considered by all who love the Church of England. If we wish our Church to live, and not die, it is high time to begin thinking about "Church Reform." There is no time to be lost. Let us look the question in the face like men, and do our duty.

The Church of England is in danger! This cry has been raised so often that many have ceased to listen to it, because often raised without cause. But the fable of the boy who was always crying "Wolf, wolf," has an end as well as a beginning. The wolf did actually come at last, and the sheep were scattered or destroyed. I know well that the men who look through telescopes with blind eyes, are numerous and influential in the Church of England. I cannot flatter myself that they will listen to me. But I will begin by supplying them with a catalogue of our dangers, and I challenge any man to deny their existence.

(1) We are in danger, first of all, from the undying enmity of the Church of Rome. That Church has never forgotten the English Reformation. For three hundred years she has never lost sight of one great object, viz., to recover the lost jewel which fell from her diadem in the sixteenth century. Sometimes openly and sometimes secretly,—at one time by political agency, at another by ecclesiastical,—Rome has been steadily working out her plans. She means to have these islands under her feet once more, if she can; and her prospects never seemed brighter and more encouraging than they do at this day. Absolute supremacy is her aim. Many of our Statesmen and theologians are helping her, and playing her game. Rome will never rest till mass is said at St. Paul's, and Lambeth Palace is once more an appanage of the Vatican.

(2) We are in danger from the unreasonable dislike of the bulk of English and Scotch Dissenters. This restless body seems unable to forget the unjust treatment it received in days gone by. The tyrannical dealings of Archbishop Laud and his school two centuries ago, and the needlessly stringent Act of Uniformity, are bearing bitter fruit. Nothing, I believe, will satisfy the majority of Protestant Nonconformists but the destruction of the English Establishment. They proclaimed this plainly in scores of contested elections for Parliament in 1868.—"Only vote for Mr. Gladstone's supporters," they cried, "and you will soon have no more tithes to pay!" It is my firm belief that they mean what they say. Notwithstanding the fullest liberty and toleration, they, most of them, hate the Establishment, and will never rest till they have pulled it down.

(3) We are in danger from the alarming progress of infidelity. A large school of writers has risen up in the last forty years, which almost monopolises the periodical press, and is gradually sapping the foundations of Christianity all over the land. Many of the cleverest newspapers of the day seem to regard all creeds as "equally false or equally true!" Week after week the country is deluged with smart articles, in which creeds, and dogmas, and doctrines are quietly sneered at or held up to scorn, and the uselessness of all churches and ministers is openly taught or indirectly insinuated. Articles like these are greedily devoured by myriads of our fellow countrymen. The slightest attempt to uphold sound Scriptural doctrine, and expose false systems of religion, is denounced by many public writers as "narrow-minded, bigoted, uncharitable, and illiberal." To men of this line of thought an Established Church, which has Creeds and Articles, is nothing less than a nuisance and an abomination. "Down with it, down with it," they cry, "even to the ground."

(4) We are in danger from the wide-spread alienation from the Church of England of the working classes in most of our large towns. It is vain to ignore the fact. In London, Manchester, Liverpool, Birmingham, Leeds, Sheffield, and other great cities, there are hundreds and thousands of hard-headed working men who are completely outside the ordinances of Christianity. They do not pretend to keep

Sunday holy. They are practically no man's parishioners. They go to no place of worship. They read, and think, and talk, and congregate, and build up each other's prejudices. They are always criticizing the conduct of ministers, and sneering at churches and chapels. These may well be called "the dangerous classes." Not one in a score of them would lift a finger to prevent the Establishment being destroyed to-morrow.

(5) We are in danger from the evident political tendencies of leading statesmen. Men of all parties seem disposed to do away with privileged classes and privileged institutions, and proclaim loudly that free trade and perfect equality are the only true wisdom in everything here upon earth, whether civil or ecclesiastical! It is impossible not to see that the Established Church of England will not long be allowed to enjoy the privileged position she has hitherto occupied. She is sure to be assaulted before long. She will soon be put in the crucible. Like municipal Corporations, Universities, and public schools, her day of trial will come. Whether she will be able to stand the coming attack is a problem which remains yet to be solved.

(6) We are in danger from our own internal divisions. Our Church at this moment is made up of four distinct parties. I say advisedly, of four parties, and not of three. There are within our pale, Romanizers, Rationalists, and Evangelicals. Everybody knows these three classes. But there is a fourth party besides, made up of the "no party" and "moderate" men, which is the largest and strongest of all! This party is made up of the men who are colourless and quiescent except at any great crisis, and then they almost invariably oppose the Evangelicals!—These "unhappy divisions" are an immense source of weakness. They absorb an enormous quantity of strength which ought to be reserved for external foes. But there they are; and whether they will ever be healed is a very grave question. Certain it is that no Church can last long in which such totally different and conflicting doctrines are taught. You cannot possibly reconcile the creeds of the opposing parties. If Romanism and Rationalism are right, Evangelicalism is entirely wrong. "A house divided against itself cannot stand." Unless we can procure more unity than we now have, our candlestick will certainly be taken away.

(7) We are in danger from the growing indifference and disgust of scores of our best Churchmen in the upper and middle classes. I speak what I know. Thousands of our holiest and most devoted lay Churchmen are beginning to doubt seriously whether the Church of England is worth preserving, unless some great changes can be effected. They are weary of finding that diametrically opposite doctrines are taught in her pulpits, and that in one parish they are instructed how to be Romanists, in another how to be Rationalists, and in a third how to be Protestants!—They are tired to death of hearing Bishops continually "charging" and exhorting with astounding many-sidedness and impartiality, and apparently regarding all parties within the Church as equally right!—They complain that there is a plethora of "charges," and a dearth of real "action." "Hope deferred maketh the heart sick." These laymen ride at single anchor. They begin to talk loudly and ominously of the need of a "disruption" and a "Free Church!" Without some reform the Church of England in many districts is in danger of dying for want of Churchmen.

(8) Finally, we are in danger from our utter want of Church organization. With twenty thousand clergymen and millions of professing Churchmen, we have no regular machinery by which Churchmen can combine, confer, consult, or co-operate, and no representation of lay Churchmen whatever. Colonial Churches, Scotch Presbyterian Churches, the American Episcopal Church, the Wesleyan Methodist body, all these are organized and able to act on any emergency. The Church of England alone, like a huge stranded whale, lies helpless and shiftless, and her parochial clergy are practically like the ministers of Independent congregations!

Such is my catalogue of the dangers which surround the Church of England. It is a formidable list; but I fear it is a thoroughly correct one. It is impossible, I believe, to exaggerate the perils of our position. I say deliberately that I wish to frighten people and make them act. We

are on the edge of a precipice. Mr. Gladstone, or any other Prime Minister, has only to move a string of resolutions in Parliament, proposing that the English Establishment shall be dealt with in the same manner that the Irish Establishment was dealt with, and I firmly believe that his proposal would be largely supported. The Romanists, the Infidels, the extreme Dissenters, the masses in our large towns, the farmers and labourers in many rural parishes, would give him every possible help. The extreme Ritualists, who long for the separation of Church and State, would offer no resistance. Whether the Church of England can hold her own and repulse the attack of such a formidable combination is a very serious question. I believe she can, if Churchmen will awake, and open their eyes, and do their duty. But, at all events, the state of things demands the immediate attention of every thinking Churchman.

Now, can nothing be done to strengthen our position? Are there no weak points in our lines? Are there no external reforms, re-arrangements, and re-adjustments which the times demand and the crisis requires? I want to have these questions sifted and examined, and I propose to ventilate them in a series of papers on "Church Reform." I trust I never forget that no external arrangements, however perfect, and no ecclesiastical organization, however complete, can ever compensate for the want of "sound doctrine." But I think we need reminding that Church order and Church organization are subjects which are not ignored in the New Testament, and that no Christian is justified in neglecting them. They are not the essence of the Gospel, but they ought not to be despised by those who love the Gospel.

I admit that our first help is in the Lord our God; and that an outpouring of His Spirit is the greatest need of our day. But I dare not forget that God "helps them that help themselves." Even St. Paul in the storm was not ashamed to "cast overboard the tackling" of the ship with his own hands, and to "throw the wheat into the sea." If we must go into action, and must fight for the very existence of the Established Church, let us see if we cannot clear the decks first, and get the good old ship into fighting order.

I believe, for one, that it is not too late to do much for the strengthening of the Establishment. There are some glaring anomalies which might be rectified, some ancient abuses which might be corrected; if men would only resolve that the thing should be done. I shall venture boldly to point out what I mean, and to make some practical suggestions. Whether the reforms I am about to suggest can be effected, I am not prepared to say. I only know that they ought to be attempted. If I can only set men thinking about them, I shall be abundantly satisfied. Let men call me an enthusiast, and a revolutionary fire-brand, if they please, propounding my theories. Better a thousand times that the humblest Churchman should raise an alarm, than fold his arms and see the Church "dying of dignity," and, like the Royal George at Spithead, going down at her anchors.

I will open the whole subject by making suggestions about Bishops and Dioceses. We want a complete reform of our Episcopal system. At present that system is thoroughly unsatisfactory. Our dioceses are not what they ought to be. Our Bishops are in a wrong position. The whole result is that our ecclesiastical machinery works feebly, and the wheels scarcely turn round. Too much spiritual government is a bad thing no doubt; but it is worse to have no government at all.

(1) I submit, in the first place, that our dioceses, as a rule, need division and subdivision. At present they are far too large. It is physically impossible for our Bishops to exercise a proper oversight over their respective charges. The consequence is that they cannot, and do not, thoroughly know their clergy, cannot look after their work, cannot enter into the details of their labours, cannot advise, encourage, check, or restrain them, cannot find time for doing anything thoroughly, and are constantly absorbed in a huge tangle of Gibeonitish business. I can see very little resemblance between an English Bishop, as things are now, and a Bishop such as the New Testament describes! I am certain that the present position of an English Bishop is one which St. Paul and St. Peter would

Continued on 6th page.

PROPOSED CONFIRMATION, &c. BY THE LORD BISHOP OF MONTREAL.

September 15, Thursday—Wakefield, confirmation, 10 a.m.
 September 18, Sunday—Aylwin and Allrine, consecration of church and confirmation.
 September 20, Tuesday—Hull, confirmation, 5 p.m.
 September 21, Wednesday—Buckingham, confirmation, 11 a.m.
 September 25, Sunday—Montreal, ordination, 11 a.m.
 September 27, Tuesday—Berthier, confirmation, 7 a.m.
 September 28, Wednesday—Kildar, confirmation, 3 p.m.
 September 29, Thursday—Chertsey, consecration of church 11 a.m.
 September 30, Friday—Rawdon, confirmation, 10 a.m.

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, SEPT. 14, 1870.

MONEYS RECEIVED.—We trust that those of our subscribers who have not yet remitted the amount of their current year's subscription, in response to the call made in July last, will pardon us for again directing their attention to this very interesting subject. We may just remark, that on that occasion we stated it as our intention to mail accounts to all who still happened to be indebted, on the 1st of August for the current year's subscription. In response to that appeal, a considerable number enclosed remittances to our address; but there is still a large number to be heard from, and we would respectfully suggest to those the propriety of complying with the modest request we made on the occasion referred to. We presume our friends forget that the terms of payment for the *Observer* are in advance; and as we are not now making an unreasonable request, we trust we may be spared the trouble—to say nothing of the expense—of repeating the same by mail.

CORRECTION.—Our issue of August 17th contained an admirable article from the *London Rock*, which we incorrectly credited to the *Record*. We are glad that our attention has been called to the error, which we take this, the earliest, opportunity of correcting.

CHURCH REFORM.—We are indebted to a valued correspondent for a neatly bound copy of the Rev. J. C. Ryle's "Church Reform Papers"—(seven in number)—recently published in London. The first of the series we copy in this week's *Observer*, and purpose to continue one every week, until the entire seven are published. The Rev. author concludes his preface as follows:—"I now commend the whole subject to the serious attention of every churchman—especially to evangelical churchmen. This matter concerns ourselves. Let us not allow it to fall into the hands of our enemies by our neglect. If I can only set evangelical men thinking I shall be content. Let my name perish, so long as the real spiritual interests of the Protestant Church of England are promoted."

RE-STATEMENT OF DOCTRINES.
No. 2.

In our last number we endeavoured to point out a few of the difficulties attending the literal interpretation of those portions of Scripture which are usually cited as establishing the doctrine of transubstantiation. For this purpose we selected the words on which our opponents most strongly insist, namely, those which Christ used in instituting the Sacrament; and we drew certain inferences from the sense in which we have every reason to believe those words were understood by the disciples. Unless it can be proved that they must be taken literally,—that is to say, that to understand them figuratively involves contradiction or absurdity,—it is a waste of time to quote

them parrot-like, as if the mere quotation of them had all the force of a demonstration. But it has never been shown that contradiction or absurdity is involved in attaching a figurative sense to them; on the contrary, what contradiction there is must attach to the other interpretation. No Roman Catholic will pretend that the literal sense involves no difficulty at all, or that there is the slightest difficulty in understanding Christ's words figuratively. There is a disposition, rather, to exaggerate, if possible, the difficulties in the way of taking the words literally, the merit of faith being supposed to increase in proportion to the incredibility of the thing believed. A believer in transubstantiation, therefore, has no interest in explaining away the difficulties with which the literal interpretation of the words, "this is my body" is involved. He should rather seek to increase the difficulties in order to enhance the merit of believing in spite of them. But to do this he must allow that the figurative interpretation is more natural and credible than the literal,—an admission which to every one who does not believe things on the score of their incredibility will be quite conclusive as to the sense in which the words are to be understood. If we are to adopt as a principle of Biblical interpretation that when a passage may be construed in two senses, the one natural and in agreement with reason, the other forced and contrary to reason, we should prefer the latter, as making the larger demand upon our faith, it is time to enquire whether, after all, a written revelation is to be regarded as a boon or the reverse. It is sufficient for our present purpose, however, to have it conceded that the passages usually quoted as establishing the doctrine in question not only do not prove it, not only are susceptible of an interpretation fatal to it, but that this interpretation commends itself directly to the understanding of everybody who does not make the belief of seeming impossibilities meritorious.

II. In our former article we stigmatised the doctrine of the real presence, as held by Romanists and Ritualists, as one involving absurdities. We cannot but regard as an absurdity the assertion that a body whole and complete can occupy an infinite number of places at one and the same time. There are some propositions which lie at the very foundation of all human knowledge, which it is equally impossible to prove and disprove. Except when disputants are interested in calling them into question they are assumed and reasoned from with the utmost confidence. One of these primary truths is that every substance is one and no more, and can occupy but one part of space at any instant of time. It would be by referring to this principle that we should refute the statement that on a certain day, at a certain hour, a vessel was in the middle of the Atlantic and at Quebec. We should not attempt to disprove it; the assertion would carry its own refutation. This is a primary truth, on which we act every moment of our lives; we cannot raise our finger without illustrating it. Before touching the question whether this principle applies equally to immaterial substances, we would remind our readers that, according to ordinary Romish teaching, it is Christ's material body which is displayed on the altar—His body and blood,—the very human nature which He bore upon the earth. Matter can therefore be free from a property which, by universal consent—the consent, even, of those who hold the paradox,—is essential to matter. But it is an outrage to reason to pronounce that to be matter which is not subject to the conditions to which matter, as such, is subject. Is it more absurd to suppose that the pen with which we are writing is at this moment in our hand and

lying on the table, than to assert that Christ's material body, whole and entire, is at the same moment on thousands of Romish altars? Either the body is not matter, which the Romanist says it is, or it cannot be in more places than one, which he asserts it can. But the same difficulty besets us, if we suppose that Christ's spiritual and glorified body, and not His material form, whole and entire, is present on the altar. A spirit may be ubiquitous, but it cannot be proved that a spiritual body may. Body, whether spiritual or material, implies limitation and locality. So we read that those who die in Christ shall be raised as spiritual bodies, and that so raised they shall be distinct,—units,—persons. And should it be objected that it is too much to suppose that Christ's spiritual body is identical in its properties with the spiritual bodies of His risen people, we answer that there is no proof to the contrary. On the contrary, what evidence can be adduced goes to establish an identity of nature. That body with which Christ ascended to heaven was beyond doubt a spiritual body, for it was not subject to the laws which matter universally obeys. The ascent was witnessed by the apostles, who testify that they saw one body, only one body—a body which, like their material bodies, had limitations and locality. There is no reason to believe that the spiritual body which ascends has undergone any change since the ascension, or that it has ceased to be one and indivisible, or acquire the purely spiritual property of ubiquity. Till this is established, we cannot believe that Christ's spiritual body can be in ten thousand places at the same moment, any more than His material body could have been. In a subsequent article we shall discuss some of the arguments used by Roman Catholics and Ritualists—we cannot separate them, and the latter seem rather proud of the association,—and seek to discredit the testimony of the senses.

AMERICAN IDEAS.

When a family difference has been happily composed, and all those immediately affected by it are anxious to forget all about their disagreements, it often happens that some injudicious and maladroit individual, with a mania for stating things as they actually occurred, and with a desire to appear in the matter, will step in to narrate in full the circumstances of the quarrel, and set everybody once more by the ears.

The Rev. J. Constantine seems to be endowed with these mischievous propensities. We suppose that every member of the church in this diocese, with the exception of this rev. gentleman, is so well satisfied with the present incumbent of the see as almost to be grateful for the controversy which terminated in his lordship's election. We also doubt whether, with this exception, there is a single person who would wish to revive the Cathedral agitation, or would be so rash as to say a word to disturb the present peaceful state of things. Again, everybody but the Rev. Mr. Constantine so gladly assented to the compromise by which the Synod, at its last session, was enabled to send a unanimous address of sympathy to the sister church in Ireland, that good feeling might be supposed to be thoroughly restored. And, lastly, we think that no one but the rev. gentleman would have judged it expedient to contrast the obligations under which we lie to the mother church, and to the Protestant Episcopal Church respectively. But Mr. Constantine, in his recent pamphlet, "On the influence of American ideas in the Anglican Church in the Diocese of Montreal," has shown that there is at least one individual whose recollection of past strifes is so vivid as to disturb his enjoy-

ment of the present peace, and who feels it incumbent upon him to do the very things which other people would most deprecate. We do not impugn the rev. gentleman's motives, which we believe to be highly creditable to him; but a sincere man may do an infinite amount of mischief, and it is because we believe this to be the tendency of the pamphlet before us, that we call attention to its contents. We are unwilling to allow it to go forth to the world, on his authority, that the clergy and laity of this diocese, as distinct, compact bodies, are at deadly feud; that the liberality of the mother church is received as a matter of course, and that while we are ready to take everything she can give us, we repudiate her claims on our filial affection; or that it is only the unflinching fidelity of the clergy which saves the church from the curse of tyranny on the one hand, and servility on the other. And we are equally unwilling that our American brethren should have reason to suppose for a moment that any one but Mr. Constantine regards their church as destitute of anything necessary to a complete ecclesiastical organization. We shall not examine, in detail, the curiously miscellaneous evidence which he adduces to prove that American ideas are becoming prevalent amongst us. It is plain that he looks at everything from the standpoint of dislike to American institutions, and takes everything as an indication that what he fears is actually coming to pass. For instance, an influential clergyman visits his friends in the United States for the purpose of interesting them in our diocesan missions: Some might think such a step ill-advised and unnecessary; but Mr. Constantine, looking into the very heart of the matter, declares that there was a deliberate design to flaunt American liberality to the disparagement of the continuous liberality of the mother church. Such extreme keenness of vision is, to say the least, unenviable. Again the Synod is convened for the purpose of electing a bishop for the diocese of Montreal. The nominations of the House of Bishops prove unacceptable, and the Synod is adjourned, their lordships affirming that their list of eligible names is exhausted. The nominations, on the one hand, and the rejection of the nominees on the other, are clearly constitutional, and, therefore, not open to criticism, as if either House transgressed its bounds. But Mr. Constantine discovers in every failure of the elective body to accede to the recommendations of the nominating body an attempt to foist upon the church foreign notions of the relations of clergy and laity. Again, on the adjournment of the Synod, the diocese is left without a bishop, and the province without a metropolitan. The former deprivation is felt to be serious, and an attempt is made to legally invest the Dean with such additional powers as are not essentially and exclusively episcopal. Some doubt the wisdom of invoking the authority of the legislature, but Mr. Constantine, who has as much enjoyment in detecting plots as others have in concocting them, sees in this appeal for parliamentary intervention part of an atrocious scheme for lessening the authority and influence of the bishops,—a further evidence of the existence of low, radical—in short, American—sentiment in the diocese. Further, it happens that a layman who took a prominent part in the rejection of the nominees of the House of Bishops is subsequently charged with being the moving spirit of an Annexation League existing in the city of Montreal. A letter which appears in one of the New York papers professes to give the fullest and latest particulars respecting this infamous cabal. Many people are so astonished at the revelation that they scarcely know what or whom to believe; most people acquainted with public matters

are convinced that this political apocalypse is a sham; while scarcely any one familiar with the *personnel* of Canadian journalism is for a moment uncertain respecting the authorship of the letter, and its utter lack of truth. But nothing can convince Mr. Constantine that an attempt has been made to hoax the public, and that it has completely failed. Henceforth, Mr. Huntington, diocesan revolution, and political annexation are indissolubly connected in his mind. Still, further, it is proposed that the metropolitical office shall not be inseparably attached to the diocese of Montreal. It is not proposed that there shall be no metropolitan, or that there be a presiding bishop, as in the Protestant Episcopal Church. Yet Mr. Constantine, true to his theory, sees in this separation of offices a stealthy approach towards American episcopacy. Lastly, Canada is invaded by the thieves and ruffians who infest the large cities of the neighbouring republic, and the miscreants cause us some uneasiness. This is the crowning proof of the prevalence of "American ideas in the Anglican Church in the diocese of Montreal." So we infer, at least, from Mr. Constantine's sermon on the Fenian raid—from the suggestive text, "I will come to you"—which forms part of the pamphlet before us.

From what we have said, our readers will be able to form their own opinion as to Mr. Constantine's ability to view calmly and rationally the state of things in the diocese. He is evidently too much possessed with one idea to decide the nice questions which he has undertaken to solve. As he frankly tells us his field of observation is limited. Perhaps in a small Eastern Townships parish he may meet with a few whose leanings are towards democracy in church and state; but that this is generally the case we did not imagine before reading his pamphlet, and we do not think so now that we have read it.

BISHOP TACHE'S LETTERS TO RIEL.

We have no doubt that Bishop Taché will think twice when next tempted to patronize interesting rebels like M. Riel and "Monsieur O." At any rate, he will probably caution his *protégés* not to leave treasonable letters within the reach of the curious. The two curious letters, which appear elsewhere, and which were found among the papers "M. le President" carelessly left behind him at Fort Garry, were never intended to see the light. They were written to console and reassure the bishop's bosom friend, and lo! they are noised abroad through the length and breadth of the land. How could "M. le President" be so unpardonably careless?

But the public have something to say about this matter. The revelation, humiliating as it is, has not been made too soon, or too rudely. It is time we should know to what extent ecclesiastics govern us, and it is also time for us to express our opinion as to whether they should govern us at all. It is, perhaps, useless to discuss the matter at present. A few more revelations like this may be necessary before the people, with a just indignation, to which even priestly audacity and assumption must yield, will command these meddlers to mind their own affairs.

CONVERTS FROM ROMANISM.

So far from being surprised, as some Protestants profess to be, that the efforts made to enlighten Roman Catholics are not attended with greater success, we are astonished that such efforts succeed at all, considering the precautions which Roman Catholic teachers take to prevent enquiry and relieve their people of the sense of personal responsibility. There is reason to believe, however, that the results of these labours are far more considerable

than we are aware of; and the extraordinary number of converts reported by that faithful missionary, the Rev. Mr. Chiniquy, may be taken as only an indication of the success which everywhere attends earnest efforts to reach and enlighten the class among whom he labours. We learn that a large number of Roman Catholics in the vicinity of Murray Bay have recently abjured the Romish faith, and signified their desire to enrol themselves in the ranks of Protestantism. Meanwhile, we do not hear that Roman Catholic missionaries succeed in inducing many Protestants to discard their belief.

THE WAR.

As religion reaches to, and affects all human relations, and as everything that befalls an individual or a nation has its spiritual as well as its secular side, it is natural and reasonable for Christian people to discuss the religious aspects of the war. But we conceive it to be a great mistake to suppose, as some seem to do, that the present is, in the strict sense of the words, a religious war—one undertaken, on either side, for religious ends. The action of the Council, the extravagant assumption of the Sovereign Pontiff, had as little to do in causing it as the fiery resolutions of an uproarious vestry meeting, or the fatal self-inflation of the frog in the fable could have had. The war will, undoubtedly, affect the religious interests of Europe to a large extent—how largely it is impossible to foresee—but in itself it is as thoroughly secular a struggle as has ever taken place.

INTERCESSION.

As the speedy termination of the war in Europe is desirable for the credit and well-being of humanity, to neglect to secure the good offices of any who can possibly bring about that desirable issue would be unpardonable. If the Virgin Mary can do anything toward pacifying the nations, by all means let those who believe it solicit her intervention. The procession which took place in this city last Sunday may, for all we know, lend valuable assistance to the diplomats who are apparently at their wit's end in the present exigency. Intelligence is evidently at fault; who, then, can object to efforts in which that has no part? What if the crowd—shaved and unshaved—which promenaded our streets on Sunday—knew not wherefore they had come together, who will presume to say that the desired result might not be accomplished all the same? That this was the case with most of those who took part in the ceremony, we have good reason to believe. A friend put the matter to a practical test. Curious to learn the object of the procession he made enquiries of a number of those who formed the line, but received in reply only a shrug of the shoulders, a vacant stare, or a frank admission of complete ignorance. One gentleman, in canonicals, did seem to have a hazy idea that the Procession had or might have some reference to the war in Europe, but he was quite sure that the Virgin Mary was to be propitiated about something or other, and he had no doubt that it would do a world of good to the party or parties to be benefitted. We suppose that a few others were equally well informed.

While commending the generous motives which actuated our Roman Catholic fellow-citizens, we think that they might show on such occasions a little more consideration for benighted Protestants whose public religious services are interrupted by the tramping of a noisy crowd and the clatter of a brass band. The services of the congregation of St. Luke's Church had to be suspended for more than five minutes on Sunday evening till the uproar had subsided.

SPAIN.

BIBLE SOCIETY'S SPECIAL FUN AND WORK.

It is gratifying to observe that a movement has commenced amongst a considerable number of the priests, which promises issues of great moment for the interests of the Gospel. Perceiving and lamenting the corrupt state of the Romish Church, they have resolved on forming an ecclesiastical organization on a broad and liberal basis. In the proposed constitution there are many points about which very different opinions will be entertained by observers from without, yet it is a document of a very remarkable character, considering the source whence it emanates; and it excites the hope that when the spirit of religious enquiry is really awakened amongst the priests, many may be led to unite in efforts for casting off the yoke of Popery, and establishing a church pure and evangelical, in which Christ shall be all in all. The following letter from Mr. Corfield, dated July 1, will be read with pleasure and interest:—

"I thought I would just send you some recent news from this city. The night before last a meeting was convened of Roman Catholic Presbyters, to consider the question of Church Reform, the recent doings at Rome pressing so heavily upon them that they can no longer bear the burdens imposed. The result of this meeting you will find embodied in the 'Basis of a Constitution for a Spanish Church,' which I send you translated. Some forty ecclesiastics have given in their adhesion to the measure, and it is hoped that many more will join them. You will notice the constitution or basis agreed upon is ultra liberal, but that is the result of the Ultramontanes having pushed their inflexible question to the widest extreme.—

BASIS.—There is proclaimed and established in Spain a free national Christian Church, which will be guided by the following constitution until the reunion of a national Assembly:—

Article I.—This church receives, confesses, and believes every doctrine contained in the Holy Scriptures, the Apostles' Creed, the Nicene of Constantinople, and that of St. Athanasius embodied in the first four Councils of the Church.

II.—This Church, which possesses the faith of all Churches truly Christian, will have its own proper discipline, which may be amended according to conditions of time and place.

III.—This Church at present will be governed in everything disciplinary by a Council of twelve Presbyters, one President, who are all to be elected by the General Assembly, to meet every five years, if no shorter period be thought necessary by the majority of the council.

IV.—The towns will elect their governing or parish ministers, who shall be previously examined, ordained, and acknowledged by the Council.

V.—As soon as two hundred Presbyters are convened together they will be cited to form a Council of the first General Assembly, the which will re-elect or rename a new Council to establish the mode or form of the celebration of Provincial Assemblies or Synods, as well as to give a definite approval, addition, or correction of these bases, excluding, however, the one in reference to that of questions of faith.

VI.—The ecclesiastical ministrations will be dispensed gratis in this Church, as done and ordered by Jesus Christ and the Apostles in virtue whereof there is abolished the payments at marriage, baptism and burial; yet the ministers of this Church shall be watchful and ready, night and day, to perform their duties.

VII.—The ministers of this Church prohibited from receiving any salary from the State.

VIII.—No persons can be minister of this Church who do not live moral lives, and are of good manners, and whose religious and political principles are not clearly presentable.

IX.—The ministers of this Church are in every sense on a level with the members of their flock in the scale of rank and social standing, and will be called guiding brothers, in conformity with the works and doctrine of Jesus Christ and the Apostles.

X.—The Council will publish the necessary regulations—one to the nation, another to the Chambers, and another to the clergy—through the official gazette.

XI.—Each Presbyter will sign a copy in duplicate of this constitution, returning

it to the Council for the purpose of being registered.

"I can hear the sundry remarks that will follow these articles, but you have them just as they are decreed, and they emanate from Spain!"—*British Bible Society Reporter for August.*

A CURIOUS CORRESPONDENCE.

The following correspondence is among the curiosities discovered at Fort Garry: Bishop Tache to "President" Riel:—

Monsieur L. Riel, President.

I had an interview yesterday with the Governor-General at Niagara. He told me the Council could not revoke its settled decision to send Mr. Archibald by way of the British Possessions, and for the best of reasons, which he explained to me, and which I will communicate to you later. We cannot therefore arrive together, as I had expected. I shall not be alone, because I shall have with me the people who come to aid us. Mr. Archibald regrets he cannot arrive by way of Pembina. He wishes, notwithstanding, to arrive among us, and before the troops. Therefore he will be glad to have a road found for him either by the Point des Cheues or the Lac de Roseaux. I pray you to make enquiry in this respect, in order to obtain the result that we have proposed. It is necessary that he should arrive among and through our people. I am very well content with this Mr. Archibald. I have observed that he is really the man that is needed by us. Already he appears to understand the situation and the condition of our dear Red River, and he seems to love our people. Have faith then that the good God has blessed us, notwithstanding our unworthiness. Be not uneasy; time and faith will bring us all we desire, and more, which it is impossible to mention notwithstanding the expectations of certain Ontarians. We have some sincere, devoted and powerful friends.

I think of leaving Montreal on the 8th of August, in which case, it is probable I shall arrive towards the 22nd of the same month.

The letter which I brought has been sent to England, as well as those which I have written myself, and which I have read to you.

The people of Toronto wished to make a demonstration against me, and, in spite of the exaggerated statements of the newspapers, they have never dared to give the insignificant number of the persons present. Some persons here at Hamilton wished to speak, but the newspapers discouraged their zealous efforts.

I am here by chance, and remain as this in Sunday. Salute for me Monsieur O. and others at the Fort. Pray much for me. I do not forget you.

Your Bishop, who signs himself your best friend.

ALY. G. de ST. BONIFACE.

Bishop Tache to President Riel:—
BOURVILLE, 5th Aug., 1870.

M. LE PRESIDENT.

I well know how important it is for you to have positive news—I have something good and cheering to tell you. I had already something wherewith to console us when the papers published news dear and precious to all our friends, and they are many, I shall leave on Monday, and with the companions whom I mentioned to Rev. P. Lestanc. Governor Archibald leaves at the same time, but by another road. He will arrive before the troops, and I have promised him a good reception if he comes by the Snow road. Governor McTavish's house will suit him, and we will try to get it for him. Mother salutes you affectionately, as also my uncle. Mad'llé Masson and a crowd of others send kind remembrances to your good mother and sisters. Forget not Mr. O., and others at the Fort. We have to congratulate you on the happy result. The *Globe* and some others are furious at it. Let them howleisurely,—they excite but the pity and contempt of many of their friends. Excuse me—it is late, and I am fatigued, and to-morrow I have to do a hard day's work.

Yours devotedly,
ALY. G. de ST. BONIFACE.

—In less than two months, and from 200 subscribers, the sum of 32,000£. has been raised for the completion of St. Paul's Cathedral. When the sum reaches 50,000£. the Committee will commence their comprehensive plans.

neither understand nor commend. Indeed I know no surer way to bring Episcopacy into contempt, than to give a minister of Christ an English diocese as it now is, and then expect him to do the duty of an Apostolical Bishop. Of all classes of men in the present day, there are none so truly pitiable as conscientious English Bishops. They have an enormous amount of work expected from them, and have neither brains, nor bodies, nor time to do it. To suppose they can find leisure for reading deeply on any subject, for investigating new heresies, for reasoning with refractory ministers, for delicately handling difficult cases, and for "giving themselves to the Word of God and to prayer," is simply absurd. If they had as many eyes as Argus, as many arms as the fabled Briareus, and as many feet as a centipede, they could never do their work thoroughly, so long as they have each only one mind. They are completely overworked; and, consequently, they are obliged to let alone many things which they do not like, but cannot prevent.

(2) I submit, in the second place, that no English Diocese should ever exceed a county, and that the larger counties, such as Yorkshire, Lancashire, and Middlesex, should each form at least three or four dioceses. Such subdivision seems absolutely necessary, if the office of an English Bishop is to be discharged efficiently. Every county likes to have its own Lord-Lieutenant, its own Sheriff, and its own Bench of Magistrates; and every county ought to have its own Bishop or Bishops. It is nonsense to talk of diocesan synods and diocesan organization, until such huge dioceses as London, Winchester, Exeter, Chester, Manchester, Lichfield, Lincoln, and Norwich are broken up. At present in such unwieldy dioceses there is practically very little real "episcopacy." To all intents and purposes, in a large English diocese the Church of England consist of a scattered body of Independent ministers ministering to Independent congregations. And this we complacently call Episcopacy! This is the system which we expect Presbyterians to admire! So long as our dioceses remain undivided, there can be no real practical "oversight." There will always be a great gulf between the Bishop and his clergy, which no quantity of archdeacons and rural deans can possibly bridge over.

(3) I submit, in the third place, that our Bishops would be far more useful if, as a body, they had no seats in the House of Lords. Let four or five of them be elected to sit there by representation, but let the rest be allowed to reside always in their respective dioceses. Such an arrangement would save a good deal of expense, and enable Bishops to devote themselves entirely to their own proper work. It would keep them from intermeddling in politics, and take away all excuse for selecting them for office on account of their political opinions. The notion that English Christianity would suffer damage, if the Bishops were withdrawn from the House of Lords, appears to me entirely devoid of foundation. I have read the debates in Parliament with considerable attention for twenty-five years, and I am unable to see that the Church of England derives much benefit from its Bishops being temporal peers. On the contrary, the complaint has been made,—and with no little show of reason,—that in the debates and divisions of the Upper House the Bishops are often present when they ought to be absent, and absent when they ought to be present! The little good that they do in the House of Lords certainly does not outweigh the harm that is done by absence from their dioceses, and by an expensive sojourn in London. At any rate there seems no necessity for more than five Bishops, at most, being in Parliament.

(4) I submit, in the fourth place, that the power of our Bishops, is at present far too autocratic. They would be happier and more useful if, like constitutional monarchs, they could do nothing without the advice of a Council. Such a Council might consist partly of laymen, some to be nominated by the Bishop himself, and some to be elected by the Churchmen of the diocese. As things are now, I know no one hardly, except a Roman Dictator or a Russian, Czar, who is such a thoroughly irresponsible autocrat as an English Bishop! No one has such absolute official power as he has, and no one is so entirely non-accountable to anybody but himself! I believe that no mortal man is fit to have

such power. The result is that bold and rash Bishops often do too much in some special direction, and make immense mistakes, while timid and cautious Bishops do nothing at all, from the very fear of doing wrong. A Council such as I have described would immensely lessen the anxiety of too much responsibility, and immensely increase the firmness with which episcopal action would be taken in a great emergency. If any one fancies there is anything peculiarly novel in this suggestion, he is mistaken. In the year 1641, a Committee of the House of Commons, of which Hyde was chairman, proposed a scheme of Church Reform, in which this idea of "a Council" was a leading element. Those who wish to examine this scheme will find it in Stoughton's *Church of the Civil Wars* (vol. II., p. 526).

(5) I submit, in the fifth place, that if English dioceses were properly diminished in size, a salary of £2,000 a-year, with a residence, would be sufficient for each Bishop. An additional £1,000 ought undoubtedly to be assigned to those prelates who are elected to represent the Church of England in Parliament. For the other Bishops, excepting the two Archbishops, an income of £2,000 with house (not a palace) would surely be sufficient. Give a Bishop a million of souls in his diocese, 800 or 1,000 clergymen to look after, and a seat in the House of Lords, and he is not one bit overpaid with £5,000 a-year. Give him, on the other hand, 200 of 25,000 clergymen at most a single county at the utmost to superintend, and no other work but that of his diocese to take up his time, and I firmly believe that he would be quite as well off with £2,000 a-year as he is now with a much larger income. The true measure of a man's income is the extent of the demands made upon it. Double the number of English Bishops, and halve their dioceses, and there is no difficulty in halving their incomes, especially if you take them away from the House of Lords.

(6) I submit, in the last place, that the present mode of appointing a Bishop to an English diocese is thoroughly bad and unsatisfactory. The plan of allowing a Prime Minister to select any one he pleases, too often from mere political reasons, and to thrust him upon the Churchmen of two or three counties as their chief pastor for life, whether fit or unfit, without allowing them voice, or choice, or expression of opinion, has been tried too long. It is high time to lay it aside for ever. However suitable to the days of the Tudors and Stuart, it is out of date in 1870. The subject, I know, is a delicate and difficult one. I have not the least desire to see each diocese electing its own Bishop, and the Churchmen of each diocese divided into two sharply-cut parties at every vacancy. I would far rather see some such system as that of the diocese presenting three names to the Crown, and leaving to the Crown the final selection. In such cases a fair representation of opinion might always be secured to a minority by allowing the cumulative vote, and permitting each Churchman to cumulate his three votes upon one name only. The plan I venture to suggest is rather like that which the House of Commons Committee of 1641 recommended, in the following words:—"Upon every death, or other avoidance of a bishopric, the King to grant a *congé d'élire* to all the clergy of the whole diocese, they to present three of the presbytery, and the King to choose and nominate whom he chooseth of them."

Such are the suggestions which I venture to throw out for the complete reform of our episcopal system. To many, I have no doubt, they will appear absurd, chimerical, revolutionary, impracticable, impossible, unnecessary. Be it so. I only ask all thinking Churchmen to read, mark, consider, and inwardly digest them.

Of the necessity of some such reforms as I have indicated, I feel no doubt whatever. Even Henry VIII. proposed at one time to have twenty-five additional Suffragan Bishops, at Bedford, Berwick, Bridgewater, Bristol, Cambridge, Colchester, Dover, St. Germain, Guildford, Gloucester, Grantham, Hull, Huntingdon, Isle of Wight, Ipswich, Leicester, Marlborough, Molton, Nottingham, Penrich, Southampton, Shaftesbury, Shrewsbury, Taunton, and Thetford. What would he and his farsighted advisers have thought if they had foreseen our present senseless position? The mere fact that our population has increased fivefold since the reign of Queen Elizabeth, and that we

have only two more Bishops now than we had then, is a fact that alone speaks volumes! To go on as we do now is to bring Episcopacy into contempt in the eyes of all Presbyterians and Independents throughout the world. It is as good as saying that Episcopacy is only a name, a sham, a mockery, a delusion, and an unreality. Railways and telegraphs and penny post no doubt enable a Bishop to do things that he could not do in 1570. But they do not counterbalance the enormous increase in our population.

Of the usefulness of diminishing dioceses and multiplying Bishops I feel no doubt whatever. Things cannot go on worse than they do now, and they might, by God's blessing go on infinitely better. Anything is better than sleep, torpor, and stagnation. A flood of Episcopal Hildebrands in every part of England might of course do much harm and cause many collisions. But I would rather see a lively struggle for God's truth commenced and fought out within our pale, than see the Church fall to pieces from the dry rot of disorganization, torpidity, and inaction.

Of the practicableness of such reforms as I have indicated I feel no doubt. If public opinion will only take the matter up, and the public voice will speak out, the thing may be done. A few wise, bold, and persevering Churchmen in the House of Commons might do wonders. There are no financial difficulties. We want no grant of public money. We only want a redistribution of funds which the Church already possesses. Once let the country be convinced that the operation is necessary and useful, and, in spite of the patient's reluctance and desire to be let alone, the operation will be performed. The Irish Church at this moment is a great lesson to the world. Driven into a corner by hard treatment, and obliged to organize, whether they like it or not, Irish Churchmen are working out their great problem with a steadiness and energy which deserve our admiration. If they had only taken up self-reform as energetically ten years ago, the Irish Establishment might have stood to this day.

"Trojaque nunc staret, Priamique arx alta maneres."

English Churchmen would do well to remember this. Let us not put off Church Reform till it is too late.

In conclusion, I wish it to be distinctly understood that in making the suggestions of this paper, I disclaim all idea of casting reflections on our present Bishops. Nothing is further from my intention. Many living English prelates are zealous, hard-working, conscientious men. Some of them, in the matter of gifts and graces, would do honour to any Church. Considering their enormous difficulties, I marvel that they do as well as they do. But all of them are occupying positions in which they can neither do justice to themselves, their dioceses, nor the Church of England. It is their misfortune much more than their fault. They are running a race in which they are completely overweighed. They have duties devolved on them which they can only discharge in the most hurried and perfunctory way. To expect the Bishop of such a diocese as Chester, Manchester, Exeter, Lichfield, Lincoln, or Norwich, to oversee his charge thoroughly, efficiently, and completely, and to be the mainspring of Church work in every parish, is simply expecting impossibilities. It is expecting what a man with only one body cannot do, or if he tries to do it he kills himself. It is from a strong desire to increase the usefulness and happiness of our Bishops that I advocate a wholesale diminution of the size of our dioceses.

From the Episcopate, I propose to pass on to the consideration of Convocation, the Cathedral bodies, the Public Worship of the Church of England, the Ministry, and the position of the Laity. In all these points I see sources of much present weakness, and in all I see great room for useful reforms. About each and all of them I hope to make practical suggestions in future papers.

That "the only wise God" may give to all Churchmen wisdom and boldness in this dark day, and may make us "men of understanding" to know what should be done, and men of action to do it, is my daily prayer. In that prayer, I humbly entreat my readers to join.

"Time tries all things," and has proved that Dr. Wistar's Balsam of Wild Cherry is the remedy par excellence for

the cure of coughs, colds, croup, whooping-cough, bronchitis, asthma, phthisis, sore throat, and influenza. It cures coughs and colds *instantly*! It soothes the irritated parts; it heals the inflammation; and even consumption itself yields to its magic influence.

Commercial.

STOCK AND SHARE LIST.

BANKS.	Am't of Shares.	Paid up.	Dividend last 6 m's.	Closing Price.
Bank of Montreal	\$200	All.	6 p.c.	107 1/2 a 108 1/2
Bank of N. A.	£500	do.	3 p.c.	105 a 106
City Bank	\$100	do.	3 p.c.	87 1/2 a 90
Banque du Peuple	50	do.	4 p.c.	102 1/2 a 103
Molson's Bank	50	do.	3 p.c.	104 a 105 1/2
Ontario Bank	40	do.	4 p.c.	105 1/2 a 105 3/4
Bank of Toronto	100	do.	4 p.c.	102 1/2 a 104
Quebec Bank	100	do.	3 1/2 p.c.	108 a 108 1/2
Banque Nationale	50	do.	4 p.c.	106 a 108
Banque J. Galtier	50	do.	4 p.c.	113 a 114
E. Townshend's Bank	50	do.	4 p.c.	104 a 106
Merc. Bk. of Canada	100	do.	4 p.c.	116 1/2 a 116 3/4
Union Bank	100	do.	4 p.c.	106 1/2 a 107 1/2
Mechanics' Bank	50	do.	4 p.c.	89 a 90
Royal Canadian Bk.	50	do.	None.	96 a 97 1/2
Can. Bk. of Commerce	50	do.	4 p.c.	121 1/2 a 122 1/2
RAILWAYS.				
G. T. of Canada	£100	stg.	All.	None.
L. & St. Lawrence	100	do.	1 1/2 p.c.	12 1/2 a 13
G. W. of Canada	22	do.	1 1/2 p.c.	13 a 14
Montreal & Cham.	200	do.	None.	16 a 21
Do., preferential.	\$200	do.	5 p.c.	100 a 101
MINES, &c.				
Montreal Consols.	0	\$15.10		\$3.75 a \$4.30
Canada Mining Co.	4	90 p.c.		25 a 32 1/2
Huron Copper Bay	4	12 cts.	20 p.c.	25 a 32 1/2
Lake Huron S. & C.	5	102 c.		95 a 97 1/2
Quebec and Lake S.	8	\$4.10		bks. closed
Montreal Tel. Co.	40	All.	5 p.c.	185 a 186 1/2
Peoples' do.	100	do.	5 p.c.	95 a 97 1/2
Montreal C. Gas Co.	40	do.	4 p.c.	bks. closed
Montreal City F. R.	50	do.	6 p.c.	130 a 130
Richelleu Co.	100	do.	5 p.c.	156 a 156
Can. Navigation Co.	100	do.	3-12 m.	105 a 105
Mont. Elevating Co.	100	do.	5 p.c.	112 1/2 a 113
Montreal F. B. Society	50	do.	4 p.c.	109 a 110
Canada P. B. Society	50	do.	5 p.c.	124 a 135
Canada Roll'g Stk' Co	100	do.		104 a 105

BONDS.	Clos'g Price's
Government 5 per cents, stg.	94 1/2 a 96 1/2
Government 5 per cents, cy	95 a 97
Government 6 per cents, stg.	102 a 105
Government 6 per cents, cy	108 a 109
Dominion 6 per cent stock	99 1/2 a 100
Montreal Water Works 6 per cents, due 1885	99 1/2 a 100
Montreal Corporation Bonds, 6 per cents.	99 1/2 a 100
Corporation 7 per cent stock	114 a 114 1/2
Montreal Harbor Bonds 6 1/2 per cents, due 1883	103 1/2 a 105 1/2
Quebec City 6 per cents	85 a 90
Quebec City Bonds, 6 per cent, 1882	90 a 92
Kingston City Bonds, 6 per cents, 1872	92 1/2 a 95
Ottawa City Bonds, 6 per cents, 1880	95 a 97
Champlain R. R., 6 per cents	87 a 90
County Debentures	90 a 90
EXCHANGE.	
Bank on London, 60 days sight, or 75 days date	109 1/2 a 109 1/2
Do. do. 3 m.	110 a 110 1/2
Private do.	108 1/2 a 109
Private, with documents	108 1/2 a 109
Bank on New York	12 a 12 1/2
Private do.	12 1/2 a 13
Gold Drafts do.	1/4 dis
Silver do.	6 a 6 1/2
Gold in New York	113 1/2 a 00

ROBERT MOAT, BROKER,
North British Chambers, Hospital Street

MONTREAL WHOLESALE PRODUCE MARKET

Sept. 13, 1870.

FLOUR—Per barrel of 196 lbs.	
Superior Extra	\$ 6 25 @ 6 50
Extra Superfine	5 80 " 6 00
Fancy Superfine	5 60 " 5 75
Superfine from Canada Wheat	4 95 " 5 00
Stroh Super from Canada Wheat	4 20 " 4 30
City Brands of Superfine	4 90 " 5 00
Superfine No. 2	4 50 " 4 60
Western States No. 2	4 35 " 4 50
Fine	4 20 " 4 30
Middlings	3 75 " 4 00
Pollards	3 25 " 0 00
Choice U. C. Bag-flour, per 100 lbs.	2 50 " 2 60
City Bags, do.	2 65 " 2 70
Oatmeal, per 200 lbs.	2 50 " 2 60
GRAIN—Per bushel	
Wheat, U. C. Spring	1 00 " 0 00
U. C. Red Winter	2 25 " 0 00
Rye Flour	0 00 " 0 00
Corn Meal	0 85 " 0 95
Peas, white, per 60 lbs.	0 83 " 0 85
Oats, per 52 lbs.	0 36 " 0 38
Barley, per 45 lbs.	0 70 " 0 70
Corn	0 75 " 0 77 1/2
Rye, per 56 lbs.	0 00 " 0 00
PORK—In barrels	
Mess, per 200 lbs.	28 50 " 29 00
Thin Mess, per 200 lbs.	26 00 " 26 00
Prime Mess, " "	24 00 " 24 50
Prime " "	22 00 " 22 00
LARD—per lb	
	0 13 " 0 14
CHEESE	
Canada Factory, per lb	0 11 1/2 " 0 12
BUTTER	
Choice, per lb	0 21 " 0 22
EGGS	
	0 15 " 0 16
ASHES	
Pots, Firsts	5 80 " 5 85
Pots, Seconds	5 20 " 0 00
Pots, Thirds	4 35 " 0 00
Pearls, Firsts	4 40 " 7 40
" Seconds	0 00

INDIA WAREHOUSE.

CHARLES REAY,
Family Grocer & Wine Merchant
46 BEAVER HALL,
Corner of Dorchester Street,
MONTREAL.

A. J. PELL,
GALLERY OF ART,
345 NOTRE-DAME STREET, MONTREAL.
Silvered Plate-Glass, and manufacturer of Mirrors,
Picture Frames, Gilt Mouldings, &c.
OLD FRAMES RE-GILT.
Picture Gallery always open Free to the Public.

G. R. W. KITSON, B.C.L.,
NOTARY PUBLIC,
44 LITTLE ST. JAMES STREET, MONTREAL.

BY SPECIAL APPOINTMENT.



TAILOR

H. R. H. PRINCE ARTHUR. JOHN WHITTAKER, 350 NOTRE DAME STREET, MONTREAL.

MACMASTER & LOGAN, WATCHMAKERS & JEWELLERS. No. 363 NOTRE DAME STREET, MONTREAL.

Particular attention paid to repairing of Watches, Clocks and Jewellery. FINE JEWELRY MANUFACTURED.

P. R. MACLAGAN, ORGANIST, CHRIST CHURCH CATHEDRAL. Is prepared to give INSTRUCTIONS on the ORGAN, PIANOFORTE, and in SINGING.

TERMS, etc., can be ascertained at his residence, No. 4 PHILLIPS SQUARE. Montreal, June 1st, 1870.

THOMAS MUSSEN, IMPORTER OF BRITISH, INDIA & FRENCH GOODS, CARPETINGS, RUGS, DRUGGETS, FLOOR OIL-CLOTHS, TRIMMINGS & SMALL WARES MONTREAL.

JOSEPH GOULD, (Successor to GOULD & HILL.) Importer of PIANOFORTES & CABINET ORGANS 115 St. JAMES STREET, MONTREAL.

JAMES MUIR, HOUSE AND LAND AGENT, STOCK BROKER, &c., &c., OFFICE: GREAT ST. JAMES STREET, (Adjoining Molsons Bank.) MONTREAL.

LINTON & COOPER, MANUFACTURERS AND WHOLESALE DEALERS IN BOOTS AND SHOES, 524, 526 and 528 St. Paul Street, Montreal. JAMES LINTON. WILLIAM COOPER.

H. GRANT, WATCHMAKER, MANUFACTURER OF GOLD AND SILVER JEWELLERY MASONIC REGALIA, &c., 303 NOTRE DAME STREET, MONTREAL.

BOARDING & DAY SCHOOL. In addition to their DAY SCHOOL, the MISSES FORNERET will receive into their family a LIMITED NUMBER OF YOUNG LADIES for BOARD and EDUCATION, on the 1st of SEPTEMBER, when the FALL TERM of their School will commence.

LADIES' COLLEGE, LONDON, ONT. The HELMUTH LADIES' COLLEGE, inaugurated by H. R. H. PRINCE ARTHUR. PRESIDENT: The Very Revd. I. HELLMUTH, D.D., Dean of Huron, and Rector of St. Paul's Cathedral.

POSTPONEMENT OF OPENING.

THE Protestant Institution for Deaf Mutes will not be opened until THURSDAY, the FIFTEENTH INSTANT, as the alterations and repairs of the premises are not completed.

THE PROTESTANT INSTITUTION FOR DEAF MUTES, MONTREAL.

BOARD OF MANAGERS.—Messrs C. Alexander, J. Dougall, T. Cramp, A. M. Foster, P. Redpath, A. Buntin, T. J. Claxton, T. Workman, M. P., G. Moffatt, J. A. Mathewson, Wm. Lunn, J. Torrance, F. Mackenzie, Mrs. P. Redpath, Mrs. A. Allan, Mrs. J. W. Dawson, Mrs. D. Torrance, Mrs. Cramp, Mrs. T. Hart, Mrs. H. Lyman, Mrs. Brydges, Mrs. Major, Mrs. J. Molson, Mrs. Baldwin, Mrs. H. A. Nelson, Mrs. Mackenzie, Miss Frothingham, Mrs. Fleet, Mrs. E. K. Greene, Mrs. Reddy.

THE GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH.

Will re-open on the first Monday in October next, when candidates for admission will present themselves for examination. The qualifications for entrance "required by the Statutes of the Seminary, Chap. VII, Sec. 1," are as follows:—"Sec. 1. Every person producing to the Faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications, according to the Canons of the Protestant Episcopal Church in the United States, shall be received as a Student in the Seminary.

HIGHER EDUCATION. HELLMUTH COLLEGE

Board and Tuition per annum, \$226. HELLMUTH LADIES' COLLEGE, (Inaugurated by H.R.H. Prince Arthur). Board and Tuition per annum, - - - \$236

COMMERCIAL UNION INSURANCE COMPANY.

CHIEF OFFICES: 19 & 20 CORNHILL, LONDON, ENGLAND; and 385 & 387 ST. PAUL STREET, MONTREAL, CANADA. CAPITAL,—\$2,500,000 Sterling. FIRE DEPARTMENT. PERFECT SECURITY guaranteed by large Subscribed Capital and Invested Funds.

GRAND TRUNK RAILWAY COMPANY OF CANADA.

1870. Summer Arrangements. 1870.

Trains now leave Bonaventure Station as follows:—

GOING WEST. Day Express for Ogdensburgh, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all other points West, at..... 8.30 A.M.

GOING SOUTH AND EAST. Accommodation Train for Island Pond and Intermediate Stations, at..... 7.00 A.M. Express for Boston at..... 8.40 A.M.

THE OTTAWA RIVER NAVIGATION COMPANY'S



MAIL STEAMERS, 1870. MONTREAL TO OTTAWA CITY DAILY, Sundays excepted, stopping at ST. ANNE'S, OKA, COMO, HUDSON, POINT AUX ANGLAIS, RIGAUD, CARILLON, POINT FORTUNE, GREVILLE, L'ORIGINAL, MAJORS, PAPINEAUVILLE, BROWNS, THURSO AND BUCKINGHAM.

PRINCE OF WALES, QUEEN VICTORIA,

The splendid fast sailing Steamers PRINCE OF WALES, CAPT. H. W. SHEPHERD. QUEEN VICTORIA, CAPT. A. BOWIE. A Train leaves the Bonaventure Street Depot every morning (Sundays excepted) at SEVEN o'clock, to connect at Lachine with the Steamer PRINCE OF WALES (breakfast) for Carillon, passing through Lake St. Louis, St. Ann's Rapids, and Lake of Two Mountains, from Carillon by Railroad to Grenville, join the Steamer QUEEN VICTORIA (dinner) for Ottawa City.

IMPERIAL FIRE INSURANCE COMPANY OF LONDON.

No 1 OLD BROAD STREET, AND 16 PALL MALL. Established 1803. CAPITAL AND INVESTED FUNDS: £1,965,000 Stg. Canada General Agency. RINTOUL BROS., 24 St. Sacrament Street. BRANCH AGENCIES THROUGHOUT CANADA.

LIFE ASSOCIATION OF SCOTLAND.

Capital, - - - \$1,946,668.00

Assurances in Force on 5th April, 1869, \$34,745,174.00 Annual Revenue, - - - upwards of 1,200,000.00 Reserve Fund, - - - - - 6,312,300.00

The Books and Accounts of this Institution have, for many years been subjected to a continuous audit (apart from the Directors and Officials) by a professional Accountant of high standing and experience, and the utmost precaution is adopted to secure the permanent stability of the Company.

DIRECTORS AT MONTREAL: DAVID TORRANCE, Esq., (D. Torrance & Co.) GEORGE MOFFATT, Esq., (Gillepie, Moffatt & Co.) Hon. ALEX. MORRIS, M.P., Minister of Inl'd Revenue. Hon. Sir G. E. CARTIER, Bart., Minister of Militia. PETER REDPATH, Esq., (J. Redpath and Son.) J. H. R. MOLSON, Esq., (J. H. R. Molson & Bros.)

Solicitors: Messrs. RITCHIE, MORRIS & ROSK. Medical Officer: R. PALMER HOWARD, Esq., M.D. Secretary: - - - P. WARDLAW. Inspector of Agencies: - - - JAS. B. M. CHIPMAN.

GOULDEN'S NATRO-KALI, or EXTRACT OF SOAP, superior to any Concentrated Lye now in use.

Messrs. Kerry Brothers & Grathern. " Evans, Mercer & Co. " Lyman, Clare & Co. " E. D'Avignon. " Picault & Son. " Tate & Coverton. " H. R. Gray. " R. Spencer. " Devins & Bolton. " William McGibbon. " Dufresne & McGarity. " Geo. Graham. " W. McLaren. " C. Reay. " J. Hutchinson. " A. Shannon & Co. " R. Foster. " - Edson. " R. McIntosh. " J. Lavery. " W. McGowan, &c., &c. &c.

Made solely by the Inventor, J. GOULDEN, 177 and 179 St. Lawrence Main Street.

The British America Fire & Marine Assurance Company, Established 1833.

All descriptions of Insurances effected at current rates. M. H. Gault, Agent, Saint James Street.

WESTERN ASSURANCE CO. INCORPORATED 1851.

CAPITAL, - - - \$400,000 ANNUAL INCOME, - \$370,000 FIRE AND MARINE, HEAD OFFICE, - - - TORONTO, ONTARIO. Hon. JOHN McMURRICH, President. CHARLES MAGRATH, Vice-President. DIRECTORS: JAMES MICHIE, Esq., NOAH BARNHART, Esq., JOHN FISKEN, Esq., ROBERT BEATTY, Esq., A. M. SMITH, Esq., WM GOODERHAM, Jr., Esq., JAMES G. HARPER, Esq.

B. HALDAN, Secretary. Insurance effected at the lowest current rates on Buildings, Merchandise, and other property, against loss or damage by fire. On Hull, Cargo and Freight against the perils of Inland Navigation. On Cargo Risks with the Maritime Provinces by sail or steam. On Cargoes by steamers to and from British Ports. Montreal Office: 102 St. Francois Xavier St. SIMPSON & BETHUNE, Agents.

NORTH BRITISH AND MERCANTILE FIRE & LIFE INSURANCE CO. [ESTABLISHED 1803.]

Capital - - - £2,000,000 stg. Accumulated Funds - - - 4,000,000 Annual Revenue - - - 811,011 ESTABLISHMENT IN CANADA. Managing Directors: D. L. MACDUGALL and THOMAS DAVIDSON. Ordinary Directors: Hon. THOS. RYAN, L. BAUDRY, GILBERT SCOTT, DAMASE MASSON, R. B. ANGEES, WILLIAM EWING, Inspector. MACDUGALL & DAVIDSON, General Agents. Head Office for Canada: 72 Francois Xavier Street, Montreal.

The following are the Statements made to the Government of Canada, by the different Life Insurance Companies, for 1869:

Table with columns: COMPANY, No. of Policies, Amount of Assurances, etc. Lists companies like Canada Life, Commercial Union, etc.

WM. NOTMAN, PHOTOGRAPHER TO THE QUEEN, 17 BLEURY STREET, MONTREAL.

Medals Awarded at London 1862, Paris 1867. The Reception Rooms are open to visitors, who are at all times welcome, whether on business, or merely to spend an hour looking over the very large collection of pictures, comprising in portraits all the celebrities of the Dominion, and in views of nearly every place of interest to the tourist.

Portraits of the Rev. A. OXENDEN, the newly-elected Bishop of Montreal and Metropolitan, just received from England; on view, and for sale by MR. NOTMAN, at his Studio, 71 Bleury Street

LIFE INSURANCE. ESTABLISHED 1825. SCOTTISH PROVINCIAL ASSURANCE COMPANY. Incorporated by Act of Parliament.

CANADA HEAD OFFICE, - MONTREAL. DIRECTORS: HUGH TAYLOR, Esq., Advocate. Hon. CHAS. WILSON, M.L.C. WILLIAM SACHE, Esq., Banker. JACKSON RAE, Esq., Banker.

SECRETARY, - A. DAVIDSON PARKER. LIFE DEPARTMENT. Attention is directed to the Rate of Premium adopted, which will be found more moderate than that of most other Companies.

SPECIAL "HALF PREMIUM" RATES. Policies for the whole of Life issued at Half Rates for the first five years, so adjusted that the policies are not liable to arrears of Premium. Age 25, yearly premium for £100—£1 1s. 9d., or for £500, yearly premium, £5 1s. 9d.; at other ages in proportion.

REAL ESTATE AGENCY. CHARLES H. TUGGEY, (Successor to the late CHAS. TUGGEY,) REAL ESTATE & INVESTMENT AGENT No. 61 Great St. James Street, Montreal. No Commission charged to tenants taking houses at this Agency. April 2, 1868. 10.

SCOTTISH IMPERIAL INSURANCE COMPANY. Head-Office for the Dominion: No. 96, St. Francois-Xavier Street, MONTREAL. CAPITAL - £1,000,000 STERLING.

BOARD OF DIRECTORS: ALEXANDER WALKER, Esq., Merchant. H. P. RYAN, Esq., M.P.P. G. A. DRUMMOND, Esq., (Messrs. JOHN REDPATH & SONS, Sugar Refiners.) Secretaries:—Messrs. CARTER & HATTON, Advocates. Surveyor:—JAMES NELSON, Esq., Architect. Secretary and General Agent:—H. J. JOHNSTON.

WILLIAM P. JOHNSTON, MANUFACTURER OF BOOTS AND SHOES IN EVERY STYLE (FOR GENTLEMEN ONLY) 147 GT. ST. JAMES STREET, MONTREAL.



EXCHANGE BUILDINGS, 13 ST. SACRAMENT STREET.

CANADA BOARD OF DIRECTORS: Chairman—WILLIAM MOLSON, Esq. HENRY THOMAS, Esq. DAVID TORRANCE, Esq. Hon. JAMES FERRIER, SENATOR. Fire risks taken on very favorable terms. Life rates are as low as any first-class Company. A. MACKENZIE FORBES, Res. Sec. and General Agent.

CANADA LIFE ASSURANCE COMPANY. ESTABLISHED 1847.

Assets (brought down to a strict valuation) as at 30th April, 1870 \$1,090,098.50 Total Liabilities, including Capital, Stock, and Reserve required to meet all outstanding Policies 897,206.97 Divisible Profit Surplus.. \$192,891.53

Amount of Assurances in force.... \$6,404,438 Amount of Claims paid up to April 30, 1870..... 683,328

SPECIAL FEATURES. Home Management and Home Investments. RETAINING ALL ITS MONIES IN THE COUNTRY. ECONOMY IN RATES. Giving for the same money a larger Policy than other Companies.

Forms of application and all other information may be had on application to DONALD MURRAY, General Agent, 181 St. James Street, MONTREAL.



This well-known remedy does not dry up a Cough, and leave the cause behind, as is the case with most preparations; but it loosens and cleanses the lungs, and allays irritation, thus removing the cause of the complaint. SETH W. FOWLE & SON, Proprietors, Boston. Sold by druggists and dealers in medicines generally.

ARE YOU INSURED? THE TRAVELERS INSURANCE COMPANY (OF HARTFORD, CONN.), INSURES AGAINST ACCIDENTS. ALSO ISSUES POLICIES OF LIFE INSURANCE At Lowest Rates for Cash.

Cash Assets, - \$1,250,000 LIFE AND ENDOWMENT POLICIES in this Company combine ample security and cheapness of cost under a definite contract, embracing all that is desirable in Life Insurance.

JAMES G. BATTERSON, President. RODNEY DENNIS, Secretary. CHAS. E. WILSON, Assist. Secy. T. E. FOSTER, General Agent. A. B. CHAFFEE, Agent. OFFICE: 145 St. James Street, MONTREAL.

LANCASHIRE INSURANCE COMPANY. Capital, - Ten Million Dollars

Risks taken at moderate Rates. No. 4 PLACE D'ARMES, MONTREAL. WILLIAM HOBBS, Agent.

RADWAY'S READY RELIEF

THE TERROR OF THE HOUR—DEATH AMONG THE CHILDREN—WHY EPIDEMICS ARE TERRIBLE!—THE TRUE CURE, BY SIMPLE MEANS.

Whenever any disease or symptoms appear as an Epidemic, and is more than ordinary fatal, and less manageable by medical men, and yields less readily to the remedial agents applied—it is pronounced "a pestilence," "a fatal pestilence," "a visitation," when in reality, if the proper remedial agents were applied, and judicious treatment pursued, it would be just as manageable, and yield as readily as any ordinary ailment. No matter what may be the character of the disease or its symptoms—if the doctors with their remedies fail in arresting it, or curing those seized, it is at once declared incurable, or a pestilence, and doctors congratulate each other on the incurability of the disease, and maintain that its frightful ravages are outside the power of medical skill or science. Not one of these diseases called pestilence—whether MALIGNANT SCARLET FEVER, that is said to be prevailing fatally among the children of the Lower Province, or Diphtheria, Influenza, Pneumonia, Congestion of the Lungs, Lung Fever, Small Pox, Measles, and all forms of malignant Fevers—where they prevail in a more malignant and violent type than ordinarily—but if the proper treatment is pursued, and the right remedies used, will be as easily managed as any other ailment; the same with Asiatic Cholera, Yellow Fever, Typhoid Fever, etc.

TREATMENT AND CURE.

In Malignant Scarlet Fever, Diphtheria, Putrid Sore Throat, Influenza—give at once Radway's Ready Relief, diluted with water—20 drops to a teaspoonful of Relief in a tumbler of water, and give of this from half a teaspoonful to a table-spoonful every two or three hours. Next—sponge the body over with Ready Relief (if an infant, dilute the Ready Relief in water); continue this sponging for 10 or 15 minutes, until the skin becomes reddened; also wear a piece of flannel saturated with Ready Relief (diluted with water if the skin is tender), around the throat and over the chest; also gargle the throat with Ready Relief diluted with water, one teaspoonful to a tumbler of water; or if convenient, and there is inflammation, ulcers, or redness in the throat, make a swab, and apply the Ready Relief by this means to the parts of the throat inflamed.

The Philosophy of this treatment will be understood by all, when it is known that the Ready Relief secures the following results: Radway's Ready Relief is a counter irritant—it withdraws to the surface inflammation, and allays irritation in the glands of the throat, larynx, wind-pipe, and Bronchia. It is an anti-septic—it destroys at once the poison of Scarlatina or other virus, and prevents degeneration or ulceration of sound parts, and likewise prevents inflammation or dryness of the fauces or salivary juices. It is an anti-acid—neutralizing the malarious acid and poisonous gases and vapors generated in the system either from the poison of fever, or malarias inspired or expired.

DOSE.

On some persons 2 pills will act more freely than 4 on others; and often the same person will find that 4 pills at one time will be less active than 2 at others this depends on the condition of the system. The first dose will determine the quantity required: an ordinary dose for an adult in these malignant fevers is 4 to 6 pills every six hours, to be increased or diminished according to the judgment of the patient. Infants under 2 years, may take, to commence with, half a pill, to be increased if necessary, to one pill. Children from 2 to 5 years may take one pill to one and a half, and if not sufficient, 2 pills or more may be necessary. Where inflammation exists, grind one, two, or more, and for adults six pills to a powder; if within one hour relief does not follow, repeat the dose, given in this way, and the desired result will ensue in from 30 minutes to 2 hours.

In severe attacks of Gastritis, Bilious Colic and Inflammation of the Bowels, 6 of Radway's Pills, ground to a powder, have secured results which Croton Oil and other powerful agents have failed to produce. Let those afflicted with disease get Dr. Radway's Almanac for 1869—can be had free of charge by applying to any druggist or general storekeeper; if not, send a stamp to pay postage, to Dr. John Radway & Co., 139 St. Paul Street, Montreal, or 87 Maiden Lane, New York. In purchasing Dr. Radway's remedies, see that the letters R.R.R. are blown in the glass, also see that the signature of Radway & Co., is on the label.

Price of Ready Relief, 25 cents per bottle, or bottles for \$1. Pills, 5 cents per box, 5 boxes for \$1.

Sarsaparillian Resolve \$1 per bottle, or bottles for \$5.

Sold by druggists and storekeepers. Dominion Office, 42 real.

THE CITIZENS' INSURANCE COMPANY (OF CANADA).

AUTHORISED CAPITAL.....\$2,000,000. SUBSCRIBED CAPITAL..... 1,000,000.

DIRECTORS: HUGH ALLAN, President. EDWIN ATWATER, C. J. BRYDGES, GEORGE STEPHEN, HY. LYMAN, ADOLPHE ROY, N. B. CORSE. LIFE AND GUARANTEE DEPARTMENT: OFFICE... 71 GREAT ST. JAMES STREET

This Company is now prepared to transact every description of LIFE ASSURANCE, also to grant Bonds of FIDELITY GUARANTEE for employes in positions of trust. Prospectuses can be obtained at the Office in Montreal, or through any of the Company's Agents. EDWARD RAWLINGS, Manager.

THE CANADIAN RUBBER COY MONTREAL,

MANUFACTURERS OF MACHINE BELTING, HOSE, STEAM PACKING, RAILWAY CAR SPRINGS AND BUFFERS, VALVES, STATIONERS' GUM-TEETHING RINGS, &c., &c. ALSO, INDIA RUBBER OVER-SHOES AND BOOTS FELT BOOTS in great variety. All orders executed with despatch. OFFICE AND WORKS: 272 St. Mary Street. F. SCHOLLES, Manager. May 14. 16

THE LIVERPOOL & LONDON AND GLOBE INSURANCE COMPANY.

CANADA BOARD OF DIRECTORS: T. B. ANDERSON, Esq., Chairman; The Hon. HENRY STARNES, Deputy Chairman, (Manager Ontario Bank); E. H. KING, Esq., President Bank of Montreal; HENRY CHAPMAN, Esq., Merchant; THOMAS CRAMP, Esq., Merchant. G. F. C. SMITH, Resident Secretary; DUNCAN C. MACCALLUM, Esq., M. D., Medical Referee.

LIFE: Premium Income, - \$1,328,205. Reserve Fund, - 10,406,021. FIRE: Premium Income, - \$4,336,870. Reserve Fund, - 4,857,045.

Tl. Prem. Revenue, \$5,665,075. Total Assets, 17,690,390.

This Company continues to transact a general insurance business, at moderate rates. Churches, Parsonages, and Farm Property insured at lowest rates. All losses promptly and liberally settled. G. F. C. SMITH, Resident Secretary, Montreal.

T. D. HOOD, FIRST PRIZE PIANO FORTE MANUFACTURER, No. 79 GREAT ST JAMES STREET, MONTREAL.

Constantly on hand a large assortment of Square and Cottage Pianos.

Second-hand Pianos taken in exchange. Repairing and Tuning promptly attended to

PHENIX FIRE INSURANCE COMPANY OF LONDON, Established in 1782.

THIS COMPANY having invested, in conformity with the Provincial Act, ONE HUNDRED THOUSAND DOLLARS for the SPECIAL SECURITY of POLICY HOLDERS IN CANADA, is prepared to accept RISKS on DWELLING HOUSES, Household Goods and Furniture, and General Merchandise, at the lowest current rates.

JAMES DAVISON, Manager. GILLESPIE, MOFFATT & CO., Agents for Canada

The Church Observer IS PUBLISHED EVERY WEDNESDAY.

TERMS OF SUBSCRIPTION: \$2.00 per an. in advance—Clubs of ten \$15.00 Single copies, 5 cents each.

ADVERTISING RATES. Ten lines and under, one week..... \$1.00 " " " month..... 2 00 " " " three months..... 4 00 " " " six..... 7 00 Professional Cards of five lines, per an... 5 00 One Square of 22 lines per an..... \$15.00 Quarter column..... 30 00 Half-Column..... 45 00 Column..... 75 00

To insure safety, all remittances should be REGISTERED and addressed: TO THE PROPRIETOR CHURCH OBSERVER, MONTREAL, Q.

MONTREAL: Printed and published for the Proprietors, at the Montreal Gazette Office, 171 St. James Street.